

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., June 1, 1922.

New Series, Volume XXIV, No. 18.

M. E. Perry Bx. 229, Richton, Miss., is available for service as evangelistic singer.

16,000 copies of the minutes were ordered printed and distributed.

Dr. W. F. Yarborough is helping Pastor J. W. Lee in a meeting at Byhalia.

Brother J. A. Landers who was pastor at Georgetown has located at Horatio, Ark.

Jno. W. Sproles, Clinton, Miss., is open for engagements to lead the singing in protracted meetings.

The representatives of the press are under deep obligations to Mr. Frank Burkhalter for his assistance and many courtesies.

It is said that a radio message was recently sent round the world from Annapolis in one fifteenth of a second.

Dr. R. B. Gunter will assist Pastor Wayne Aliston in a meeting at Water Valley beginning the first Sunday in June.

S. E. Ewing of St. Louis introduced resolutions commending Ex Pres. Wilson, Pres. Harding, Sec. Hughes and others for their work for world peace.

Three women were put on the Education Board of the Southern Baptist Convention. They are local members in Birmingham.

Three places asked for next year's Convention, New Orleans, Kansas City and Hot Springs. They got a chance to make some speeches before the Convention.

Nearly fifty new missionaries were appointed by the Foreign Mission Board at its meeting in Jacksonville. Only one of these was from Mississippi, Miss Minnie Landrum who goes to Brazil.

Dr. C. E. Maddry made the chief address on the Woman's work. He is mission secretary in North Carolina, and helped in a meeting at Clinton 18 months ago.

Ex-Emporer Wilhelm is thought by some of his friends to be losing his mind because he reads the Bible a great deal and gives himself to prayer. To some of us this is the first evidence of returning sanity.

On the second morning of the Convention the enrollment had reached about 3600. This falling off is ascribed to the fact that the Convention met in one corner of the territory and to the financial stringency.

Pastor C. S. Wales of Ashdown, Ark., baptized 57 and 5 others await baptism as a result of a recent meeting. He has baptized 89 since October. He went to Arkansas from Tate St. Church, Corinth.

The brother who preached the Convention ser-

mon like John the Baptist was more interested in his message than in his clothes. He wore an ordinary gray business suit. And he watched the congregation not his manuscript.

Dr. R. B. Gunter preached the missionary sermon at the Commencement of the Baptist Bible Institute last week. Dr. J. L. Johnson delivered the baccalaureate address and Dr. J. E. Dillard preached the commencement sermon.

We have so many announcements by those who wish to help in meetings as singer or otherwise that henceforth we will have a column for that purpose and charge at the regular advertising rate of \$1.00 an inch for such matter. No charge less than \$1.00.

We regret that last week in the absence of the editor the copy for the Sunday School Lesson Exposition by Dr. Venable was overlooked. There are no better interpretations of the Sunday School Lesson than those in the Baptist Record, and our people suffer a real loss if one fails to appear.

A crowd of Mississippians, on the way to the Convention occupying two Pullman cars, had a camp meeting. Brother Estes led the singing and Dr. Lipsey preached in the morning and Dr. H. L. Martin in the evening.

Geo. H. Doran Co., have published a new book by Mrs. Caroline Atwater Mason, author of "A Lily of France", "A Titled Maiden", "A Woman of Yesterday" etc. This volume is "Wonders of Missions." The author has written other interesting books on Missionary subjects and this new one will be read with interest. The price is \$2.00

"Is Life Worth Living"? And the answer, "That Depends on the Liver", make one think of the conundrum that is now going the rounds of the religious press, namely: "Can an Evolutionist be a Christian?" That depends on your definition of a Christian, and your definition of an Evolutionist.

Saturday afternoon at the Convention was sizzling hot! The crowd melted away before it got there. Maybe they went to the beach, "Blow, Blow, ye Winds!" It was the time for considering the Negro Seminary and the Woman's work. We saw no negroes present and few women.

Prof. W. B. Kenna who has been superintendent of the Clinton Consolidated School for several years resigns to accept a similar position at Lexington. The people of Clinton give him up with regret and those of Lexington are to be congratulated.

The women were not present except in small numbers when the memorial from the W. M. U. was under consideration, or the effort to change the constituency of the boards and committee might have been different. But if they were not present then, when may we expect them to be present?

In the School of Evangelism to be held at Clinton, May 29th to June 1st, inclusive, Dr. A. T. Robertson will give his lectures on the Epistles

to the Hebrews. It will be worth anybody's trip to Clinton to hear him on this subject. Don't fail to take advantage of this splendid opportunity.

Tennessee seems to have given more money this year to the campaign than Mississippi, and yet less of what they gave went to Home Missions than of what we gave. This put along by the fact that the Home Board supports several schools in Tennessee and none in Mississippi, doesn't look good.

Brother J. E. Allgood of Anding says that Dr. S. L. Morris of Jackson, delivered a great lecture at Anding Consolidated School Tuesday night on "From Start to Finish," and gave an address later to the W. M. U. Brother Morris is available for work in protracted meetings.

\$40,000 has accrued to the account of the Theological Seminary for Negroes from the campaign. Of this \$32,000 is reserved for building as soon as the negroes themselves shall secure a suitable location. The Chamber of Commerce in Nashville is said to be cooperating with them to get a location.

Brother C. R. Harwood, S. S. Supt., New Albany writes that their church has paid its campaign pledge to date, has 66 tithers, a membership of about 500, had 421 in Sunday School last Sunday, 445 enrolled, built a new S. S. room in one week; will be A-1 by July, and about their greatest need now is to put the Baptist Record in every home.

Northern-Baptists collected about \$9,500,000 on their campaign in the year just closed. This was a little more than 75 per cent of the receipts for the previous year. We rejoice that they have made a good showing and pray that the good hand of our God may be upon them in their Convention in Indianapolis and in the work of the year just begun.

That in view of the fact that the claim is being made constantly, and with justification made, that text books can not be found for the departments of science free from erroneous statements with reference to the evolution, that our education board begin at once to seek for Christian scientists, who will prepare text books for all departments of Science which will rightly relate science to the Bible and who will set forth the fact that the majority of the greatest men of science have repudiated Darwinism, except as an unproven hypothesis. This, of course, means that it is not science at all, but just theory.

Dr. O. L. Halley reported on the Negro Seminary. There are ten million negroes in the south. Three million of them are Baptists. Southern Baptists spend for them \$76,000 a year. Northern Baptists spend \$250,000. Other-protestants spend over two million. Catholics are gaining among them more than Baptists. These negroes hold the key to the conversion of Africa. Our work is almost altogether among their preachers. The Commission on Negro work was continued another year.

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Southern Baptist Convention

Foreign Missions came back on the program. Vice President J. J. Taylor was in the chair. The song "Jesus is with me I'll go" was appropriate. The Stetson University Male Quartet sang "Wandering Child, Come Home". They were encored and sang "Church in the Wildwood". The presiding officer was moved by the occasion to speak of the call that has come to half a hundred of our young people to dedicate their lives to God in work on the far flung mission line, whose faces we may perhaps see tonight for the last time. He called on Dr. Maiden of Missouri to lead in prayer, who lifted our thoughts and desires to the throne of grace. Sang "There's a Call Comes Ringing" which drew out a volume of song not equalled hitherto. Dr. Love urged most earnest prayer for the service tonight, as a crucial hour. He then introduced Dr. O. C. S. Wallace of Baltimore who spoke to the largest audience yet on our mission program for Europe. He referred tenderly to the mission conference in London nearly two years ago, just after the world was torn by war. Men from countries just recently at war with one another, men who had suffered the loss of sons, men who had come from war prisons. There was heard the Macedonian call of nations almost ruined by war, to those who were able to help. Their appeal was specially to America which was best able to help. There was the call to poverty, hunger and nakedness, calls from our Baptist brethren who were neglected and discriminated against in the distribution of help. Doors were opened to the preaching of the gospel and men were minded to hear as never before. They were ready to free themselves from formalism and custom of their fathers. There was a call for training schools, that men might be prepared to preach the whole truth. Our hearts felt the response of love and compelled works of relief. From Europe the gospel came to us. It had been the arena of Christian conflict in the past. The spirit of Calvin and Augustine of the reformers and martyrs called to us to restore the truth to Europe and rescue its people from suffering as well as sin. We were less than Christian to remember all this and not respond to their need. It is a time for bold strategy. These Europeans are pressing their way to our shores and taking their places in our schools and business. From the impoverished lands of Europe they are coming to the shores of opportunity on this side. They are vigorous and virile and need the gospel of Christ to give it proper direction. The same spirit of Jesus which made that London conference possible for former enemies will heal the hurt of the nations from which they came. At that conference when "Praise God from whom all blessings flow" was started, men from many nations stood to their feet and sang the same tune in the words of many languages. The speaker told dramatically a thrilling story of a scene in Estonia where British and American and Estonian Baptists held high religious festival to commemoration of a new found brotherhood in the faith of Christ.

Dr. Love said never before has the Convention looked into the faces of so many newly appointed missionaries, but first he introduced Pastor W. F. Powell of Nashville who spoke of "The Call of Southern Baptists to the Colors". He referred with gratitude to the fact that the Foreign Board reported no debt. But this satisfaction was marred by the fact that it meant the denial of many appeals for help from our mission fields. The first Chapter of Genesis is God's Monroe Doctrine for God claims exclusive rights in the world. Dr. Gambrell three years ago said when the campaign was

launched that he had rather live and work with Southern Baptists for the next ten years in carrying out this program than to live any other hundred years. Southern Baptists last year baptized one fourth of all the additions to Protestant Churches in America. In the past ten years Methodists in America have made a gain of 16.9 percent. Southern Baptists gained 35 percent. Our record in other respects is unapproachable by any other people in all the world. When we lay out a big missionary program God is with us in power. Baptist Young People's Unions are more than double in number the Methodist Epworth Leagues, though the latter got two years the start of us. There is shown similar gains in the W. M. U.'s and in Baptist Authorship. It has given us a magnificent and beautiful unity. Team work is the secret of the success of any great enterprise. The members of the churches on the foreign field this year gave a hundred thousand and more than Southern Baptists gave thirty years ago. The population of our mission field is 25 times that of the South; this proportion does not hold in our gifts to these two fields. Baptist preachers in Rumania are beaten by policemen led by priests. Their boys and girls have not equal privileges in the schools. Let us pledge ourselves to help them to their full privileges in Christ. Mohamedans in Africa are making three converts to our one.

Dr. Love said the friendly address sent out three years ago had been translated into the languages of a dozen different nations throughout the world.

We need 200,000 volumes for theological libraries on the mission fields. The present financial status. Having no debt is because the budget was made out on probable receipts and not the maximum possible collections from campaign pledges. It is because with heart-breaking a quarter of requests were denied. This is done to preserve the confidence of Southern Baptists in the business administration of the board. The board conducts its business on less than half the expense of that of any other board doing the same amount of work. The administrative force has been more than 50 percent reduced since Dr. Willingham died, the receipts have multiplied. The banks in Richmond believe in the board and would lend us half a million any day. Its name is as good as U. S. Liberty bonds. \$1,600,000 are necessary before Jan. 1, 1923 to continue the work

The great crowd was interested and deeply moved by the presentation of the newly appointed missionaries. Their names were called and their fields indicated. Vice President tried to suppress applause, but only made it worse. The names and fields of these people are found elsewhere in the Record. The going of these to the foreign fields means about a ten per cent increase in the missionary force. The whole congregation stood in pledge of their support to this advance movement. Dr. Gaines, president of the Foreign Mission Board led in the prayer for God's blessing on these who go, and that God would draw the full strength of his people to this supreme task of taking the gospel to the ends of the earth and enthroning Jesus as King.

Dr. Love expects to go to the Brazilian Convention in June leaving the last of this month and asks for prayer for the Convention. The report was adopted. Noon meeting tomorrow will make special prayer for these missionaries.

Friday Morning.

After the usual devotional exercises and reading of the minutes Vice President Inlow called the body to order and Dr. Dargan read the report of the S. S. Lesson Committee. The International S. S. Council of Religious Education with 180 members is the result of the union of two old bodies. We will have no organic connection with the new body, but individuals will do as they please. Denominational publishers have organized and

the Editors will do likewise. Committee recommends use of the present uniform lesson through 1924. Sunday School literature for churches in the foreign fields are now provided by the Board. They are doctrinal rather than historically consecutive.

Dr. Maddry presented a memorial from the State Mission Secretaries asking the Convention to appoint a Country Church Commission to study the country churches one year and report and that the S. S. Board bear the expense and publish results. L. E. Barton moved to refer it to the Home Board. Dr. Van Ness moved its reference to the committee on resolutions, carried.

Dr. W. W. Landrum reported on the Board's report without making a speech. Dr. Van Ness introduced Prof. Hill head of the new department of the Board, Book Editorials. He said, First we must see before we can do. We must see the Baptist message. We must develop authorship, men who will put time and preparation into the production of worthy books. Mr. H. L. Strickland made a plea that the remaining two years of the campaign be given to enlistment. He was a member of the church ten years before he was enlisted and then his pastor pushed him out. He started in a B. Y. P. U. and through many personal tribulations got started, by being induced to lead in prayer. He urged that the evolution question that is disturbing our people now should be studied out in the Sunday Schools, because most of them will never go to any other school. Dr. M. E. Dodd spoke about the S. S. Board's work. Thirty years of teaching put the liquor forces out of business. The S. S. Board is doing the fundamental work of teaching. They are making the Christians of the future in doctrine and in work. Methodists are what they are not from the preachers they had but from their writers of books and papers and tracts. That is why they are Arminians like Wesley and not Calvinists like Whitfield. The best that the Board has done is their contribution to the spiritual life of our Southern Zion. Spirituality is not mushy, but grounded in intelligence and knowledge of the truth. You must feed the oxen if you expect them to pull. A church fed upon the right literature grows in the contributions from hundreds to thousands. Tracts will go where books can not find admission. He told the story of the woman who left a tract which saved Baxter, from him came Wilberforce, from him Philip Doddridge, from him Hunt. The Sunday School Board has sent out nearly ten million tracts and their work goes on forever. This was one of the most moving speeches of the Convention.

Just here Dr. Livingston Johnston announced that Wake Forest College had come into possession of a bequest for a million and a quarter dollars for endowment.

Dr. Duke of Florida read the report on Home Missions. Regret was expressed for the loss of Dr. Hamilton. Men added to the Board's forces were Drs. B. C. Herring and O. E. Bryan. The Board decided not to undertake the New Orleans Hospital unless instructed by the Convention. The debt on the board is about the same as last year. Dr. B. D. Gray introduced Drs. Bryan and Herring. He appealed for sympathy, but he soon had the crowd roaring with laughter. That's one kind of sympathy. He told good stories about getting ahead of the Methodists. You can't beat the Methodists in Methods, but the voluntary principle will win out over the compulsory every time. In Hot Springs the Methodists are discussing whether they will adopt the Baptist Home Board's Method of propaganda. We have had a year of strenuous experience, heart aches and burdens. A camel overburdened cries out to be relieved and then with all they can carry from India to Egypt the start with their precious commerce. This is the situation of the Home Board. The debt is due to the plea of those in need and faith in those who made pledges to the work. Appropriations were made nearly a million more than the Secretary advised. This has brought our Gethsemane. It is hard to be at once sane and optimistic. The decline in cotton was so sudden

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Thursday, June 1, 1922.

THE BAPTIST RECORD

THREE

and severe it was leaping from an airplane without a parachute. Retrenchment was difficult and more of it would be disaster. Our board only stood because of our good name through the past years.

From questions asked Dr. Gray it appeared by his answer that part of the debt was for money borrowed for current expense fund from the Building and Loan Fund, interest being six per cent. Home Board missionaries baptized 10,000 soldiers and would have baptized 40,000 if we had had a fair chance.

Results this year were larger than last year, because of the momentum of the past years, larger results in Evangelism, and pastors have been inspired to soul winning, until 250,000 were baptized in the South last year. Enlistment is the supreme task of Southern Baptists. The tithing campaign ought to solve our financial troubles. The right to designate is undenied, but the privilege of cooperating in maintaining the quota inviolate is supreme. All our causes must survive together or perish together. The speech clogged in a dramatic recital of sacrifice and a burst of poetry. Hon. W. D. Upshaw read an account of the purpose of Southern Baptists to give the gospel to the Jews and offered resolution of appreciation to Mr. E. C. Miller who is seeking to put this purpose into practical effect.

Friday Afternoon.

Home Missions lapsed over into the afternoon. Missionary Alexander of Mobile who works among the Acadians, who are a mixture of French, Indians, and a few other races who are shut off from other people socially and are dependent on us for the gospel. They are coming to hear the gospel and many of them are being converted and baptized. There are about 1500 or 2000 of them in Alabama. The Mississippi Board works among this class of people in our own state. Dr. J. G. Chastain, Missionary to the Spaniards, in Florida who began his speech in Spanish. Brethren said "Amen." Six or 8 weeks ago he found 1500 children in one school in Tampa, Florida all Spaniards and Cubans. His work is largely with the school people, with religious instruction. Dr. McCall of Havana introduced one of his coworkers. He has been in Cuba 17 years. The brother introduced was once a Y. M. C. A. worker in Cuba, but is now Editor of the Baptist paper. He has written two books, one on the atonement and the other on baptism. This is brother Rodriguez who is a Cuban Baptist and brought the greeting of the Convention of Western Cuba. Two things are used to save Cuba, the written and the spoken word. This year we distributed half a million pages of literature. We preach everywhere there is an opportunity. A young lady who is a deaf mute sang "Nearer, my God, to Thee" in the sign language. Eighteen negroes are cooperating. There are workers among Indians, foreigners, and yet there are whole bodies of unevangelized peoples in the South whom we do not touch.

Dr. R. J. Bateman spoke in the interest of the young men in government tubercular hospitals, who returned from the army stricken with disease. Seventy-five per cent of them do not expect to recover. Two hospitals of this kind are in Asheville. It is expected that as many as 75,000 men will eventually find their way to these hospitals. Many of these men are making as brave a fight as was ever made by them or their companions in Flanders. Services are held for them in the hospitals and the Christian men among them are doing Christian work among those who are not saved, and they are being saved. On the other hand among them are wicked men. The government is making generous provision for the comfort of their bodies. It is ours to give their souls a chance. Catholics have already gotten in and the Episcopalians are now at work among them. The Home Board stands ready to come to the help of these men as the people of our convention make it possible. Dr. Bateman said he had been in the hospitals hundreds of times and had found only one who refused to listen to religious instruction. Many of them are from the South and in

that case the chances are two to one that he is from a Baptist family. Many of them are from homes of poverty and their mothers cannot be with them. Some missionary must do his best to supply the lack of home attention.

Capt. Frost who has charge of the Seaman's Home, a mission to sailors in Florida was introduced. Jacob Gartenhaus spoke for 5 minutes about his work among the Jews, a work begun a year ago. Began with literature; three tracts have been published. Our people know more about Chinese and work among them than Jews, our Neighbors. A third was to answer questions asked by Jews, "Who are you, and what do you want of us?" He visits the homes and the rabbis. Over a hundred testaments have been sold to Jews. Many Christians are indifferent to this work, the giving to Foreign missions and giving a tithe to the Lord. But they never mention the question of religion to their Jewish neighbors.

BAPTIST BIBLE INSTITUTE.

Pres. B. H. DeMent read the report of the Institute. As this institution is near to us and our people are deeply interested in it. We publish full extracts from the report.

The enrollment for the past session has marked a healthy and substantial advance over that of preceding years. Two hundred and twenty-two students have matriculated, representing nineteen states and five foreign countries. There have been in attendance one hundred and twenty-five men and ninety-seven women. In addition to these, full time students twenty-nine were enrolled from ten states during our Mid-Winter School of four weeks.

We believe the Baptist Bible Institute is a child of providence and prayer; that it has come to the kingdom for such a time as this. The property we have been able to secure has been a joyful surprise to our people. We have buildings provided for class work, auditorium for public functions, chapel for daily devotions, offices for professors, quarters for forty married students' families, men's building and women's building, each capable of accommodating sixty students, and all at a cost of \$300,000.00—easily worth three quarters of a million.

Attendance is limited only by our inability to provide accommodations and extend reasonable financial assistance. We need at once homes for two or more professors, and largely increased accommodations for students' families. Our dormitories are overflowing, and we must arrange to care for young men and women who desire to avail themselves of the advantages of the Institute.

The Institute is a center of industry where activities of body, mind and soul are elicited, directed, combined and cultivated. Daily chapel exercises, fellowship meetings home and foreign mission bands, monthly missionary day and student societies combine to make the Institution throb with social, intellectual and spiritual life.

The Southern Song Leaders' Conference and Mid-Winter School of four weeks brought together a score or more of our denominational leaders in music, Sunday School, B. Y. P. U. and W. M. U. work.

The Advisory Committee of seven, appointed by the W. M. U. of the South, rendered valuable service and held their first meeting at the Institute in February. They gave every assurance of appreciation of the work of the Institute, and of their deep concern for its highest success, and promised cooperation in disseminating information and increasing attendance, and in making the school the greatest possible factor in kingdom service.

To stimulate study and practical activities several medals have been offered to the Institute.

1. J. W. PORTER MEDAL.

Dr. J. W. Porter, of Lexington, Kentucky, has offered a medal each year, to the student who, in the opinion of the faculty has made the best standing in both class room work and practical Christian activities.

The contest for the medal will be open to all

regular students of the Institute who stay not less than a full year, and who take a full course of study during the year.

2. THE CARROLL MEDAL.

In order to stimulate and honor intellectual achievement Mrs. C. C. Carroll offers a medal annually to the student who, in the estimation of the faculty, attains the highest degree of scholarship in the regular work of the Institute.

3. THE ZARRILLI MEDAL.

Prof. Lawrence Zarrilli proposes to give a medal each year to the student making the highest average in the three-year course in Italian. The winner of this medal must write a satisfactory thesis in the Italian language and deliver the same as a public address before the close of the session.

4. THE GWATKIN MEDAL.

Prof. J. E. Gwatkine proposes to give a medal to the student making the greatest progress in the business department. The winner must be a regular full time student taking either the full first or second year suggested course, or its equivalent.

The John T. Christian Foundation contemplates four lectures annually for four years on some phase of Christian History. Dr. George E. Horr, President of Newton Theological Institution, Newton Centre, Massachusetts, delivered the first series of lectures on this foundation in April on "Our Baptist Heritage."

We have an interesting and invaluable library of approximately twenty-five thousand volumes, including a gift of eighteen thousand volumes by Dr. John T. Christian. We urgently need a well equipped, fire proof library building, as all available space is now occupied in the present building.

Practical activities are being multiplied, and are proving a potent factor in the progress of our Baptist work in New Orleans and vicinity. The Director of this work requires a weekly written report from each student indicating the services rendered. A minimum requirement of two assignments per week is made, and the weekly report hour is an interesting feature of Institute life. The efficiency of the student in discharging his practical duties, as well as his daily grade and examination, enters into his final standing in the Institution. We rejoice that this feature of our work, in which we took the initiative, is considered worthy of emulation by other institutions. In fact the clinic method is as important in Christian training as it is in medical education or as case-work is in schools of law.

The extension work of the Institute is projected along two lines: Correspondence courses, provided by the various professors, and Bible conferences of one or more days, according to previous arrangements with the faculty. Dr. G. H. Crutcher is Superintendent of Extension Work, as well as head of the Department of Evangelism.

This Institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to require courses of religious activity, as well as courses of intellectual development; to secure training for service by training through service, whether as pastors, missionaries, evangelists, church and Sunday School workers, gospel singers, women and young people's leaders, financial secretaries, deacons and pastors' helpers to endeavor to train its students intelligently to present the doctrines of grace; to seek so to instruct them that they may become efficient workers and directors in modern church activities in city and country, and missionaries at home and abroad; to strive to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and upbuilding of the world of to-day."

In order to realize these ideals several courses of study, with appropriate certificates and degrees are constructed and offered to various kinds of Christian workers. Courses taken in English lead

(Continued on Page six)

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of 25 words, inserted free; all over these amounts
will cost one cent per word, which must accom-
pany the notice.

HE DREAMED A DREAM.

On the way to the Southern Baptist Convention he had a bath in a train of Pullman cars. There were no cars for baggage, mail or express, and it so happened that he was put in a car that was next to the engine. He resigned himself to the noise and smoke and laid him down to sleep. All went well for a while but in the night he found himself in a very unpleasant dream. He was in a hog pen in close proximity to a bunch of porkers. Among the number of these was one that would apparently weigh 600 pounds and every pound of him was very angry. As his wrath increased he made a fearful barking raucous noise as only a big angry hog and one or two other things can. Gentle reader if you have ever heard that noise which no letters can spell and no words describe you can imagine the fear of this dreamer as he struggled in vain in his sleep to get out of that hog pen. But fortunately in his struggle he awoke and freed himself from a night mare. He found that he had been sleeping on his back with his hands under his head, and what he thought was a mad hog was simply the hoarse barking of the engine as it puffed its way along with a long train of Pullman coaches.

Breathing a sigh of relief he turned over on his right side and was soon asleep again. This time he dreamed again. He was at church and there was a great orchestra with every needed instrument keeping most beautiful time and making delightful music; for the throb of the locomotive and the grinding of the wheels as they rattled along the way were transfigured into a masterly and sacred oratorio. It was like all the bands from many churches combined in one great doxology. But how is such a change possible? Simple enough. He was lying on his right side.

And so the dreamer thought it out and wrought it out even in his waking hours. The interpretation was that when you see a man, or woman, to whom all the events of life and all the plans of his fellow Christians bring only criticism and a wry face, and the music of the ongoing of God's work sounds like a disgruntled pig in a pen, or a hungry lion in a cage, and everything in the church and in the plans of God's people provokes only criticism, somebody needs to punch him in the ribs and tell him to turn over. He needs to get on the right side.

We have found a group of people, thank God not many of them in Mississippi, who have never seen anything in the campaign but something to complain about. They never mention how many orphans are being cared for; they never speak of the belief that is given to the old and suffering, done now in larger measure than ever before. They never sound out the note of praise for the

quarter of a million people baptized last year. They never hear the orchestras in heaven as they sound the volume of praise over the sinners that have repented. They imagine they are in a pen with a mad hog. They are lying on their backs and ought to turn over. It makes all the difference

build, with the understanding with the Home Board that when this was done the Baptists of the South were committed to the enterprise of building a hospital. The chamber of Commerce feels that it has complied with its obligation and only ask that the Convention carry out its agreement. Dr. B. D. Gray differed with Mr. Ramsey in his understanding of the conditions. Dr. Gray understood that it was to be done if feasible and practical. Dr. Gray said that the time limit had expired before the ground was secured.

On Saturday night of the Convention in Jacksonville when the proposed New Orleans Hospital came up, there was the finest Baptist Battle we have had in many a day. There was an honest and pronounced difference of opinion. Not that there were any who did not desire a hospital or see the need of it, but the question was of the ability on the part of the Home Board under its present debt to meet a new obligation. There were many however who felt that the Convention was committed to the enterprise and there was no way to turn back without discrediting our good name and particularly our Baptist forces in New Orleans. Dr. Groner who wrote the report made a strong plea for the carrying out our purpose for which the citizens of New Orleans had contributed two suitable city blocks and had secured a permit for the construction of a hospital on it. Dr. Gray had charge of the opposition, and every body knows what a master of assemblies he is. Dr. Virgin of Texas spoke for the hospital and Dr. Livingston Johnson opposed the undertaking. From this on the battle waged and there was never a combat of opposing escadrilles of battle planes that performed their task more beautifully or efficiently. It was all in fine spirit and good humor. The majority was for a full and fair discussion as the only way for Baptists to settle things. The last speaker was Dr. Dodd of Shreveport who spoke of the plucky support that Louisiana Baptists had given the Convention work and their readiness to see the whole program through, including the hospital in New Orleans. When the vote was finally taken it was two to one in favor of undertaking the hospital.

Though the hour was late the Convention then allowed representatives from Kansas City, Hot Springs and New Orleans five minutes each to present the claims of these cities for the next Convention. New Orleans generously withdrew because of the vote of the hospital and the Convention voted overwhelmingly to go to Kansas City next year.

Monday Morning.

There was a small company as usual for the last morning. Many having gone home, others getting ready to go and others still making excursions to nearby places. It took a long time to get those in tune who remained. The volume was disappointing for the members were not there. Chairman of the Committee on order of business took occasion to urge that we stick to business till the last gavel stroke fell. The minutes were read as a spring board to leap into the business.

J. W. Mayfield was put on the Committee to study and report on the question of a new Seminary. W. W. Venable is on the committee to report on the question of a Southern Baptist University. Thanks were expressed to the news papers and news agencies for their work of reporting the Convention. Thanks were extended the committees and others in Jacksonville who have taken such good care of the Convention, the heads of various committees; also thanks to the railroads for reduced rates.

Dr. G. W. Truett read a report on stewardship.

The subject was spoken to by Dr. Geo. Burnett President of Tennessee College for women. He said we are not collecting money as a sheriff collects taxes. Each man must get the victory in his own heart and in his own church by earnest prayer for the victory over covetousness and indifference. He quoted David's blessing on the man who swears to his own heart and changeth not. The speaker said he was a layman who did not know any better than to believe that when

(Continued from Page Three.)

a training school degree. Modern Languages are incorporated into the course required for a missionary degree, and Greek and Hebrew for a theological degree. Our purpose is to fulfill the divine mission of the Institute by stimulating and awarding the best preparation for efficient service in the multiplied spheres of modern Christian activity, feeling that the best equipment is one too good for the twentieth century opportunity and for Southern Baptist leadership.

Dr. Gwaltney, the business manager spoke about the growth of the Institute. The planting of the Institute has brought to fruitage the labors and sacrifices of many years past.

Dr. S. E. Tull said all the needs of the Institute may be summed up in one, namely the need for this convention to know what we have in that school. They will do the rest. Any man who tells that we have there will be charged with exaggeration. To build a great school is a gigantic undertaking. This convention never put greater responsibility than when we asked Dr. DeMent to lead this institution to victory. But he is doing the work. He has gathered a magnificent faculty. The entire convention rejoices in the election of every one of these men; their scholarship and spiritual soundness. The physical properties are a source of grateful amazement. The primary purpose is to make a training school, but it furnishes scholarly equipment for any of our young men and women. When I went to help two of the Institute students in a meeting, I found they had prepared the ground more completely and satisfactorily than any I had ever seen. They had the right sort of training for their work.

Dr. R. W. Weaver made report on the question of founding another Theological Seminary, and one or more great Southern Baptist Universities. Several States have shown interest in the location of these proposed schools, including Virginia, Georgia and Alabama.

Among the chief recommendations of the committee on the matter of a new theological seminary and proposed Southwide University are the following:

1. That the matter of negotiating for regaining control to the Baptists of George Washington University, Washington, D. C., formerly Columbian University, be referred to the Education Board at Birmingham, but that no final action pending the convention in any way shall be taken until the convention has acted.

2. That the proposal to establish one or more Southwide universities be referred to a committee of one from each state for further study and report one year hence.

3. That the matter of establishing another theological seminary be referred to a committee of one representative from each state for consideration for one year.

The committee is of the opinion that another seminary is needed, due to the increasing number of young men offering for the ministry and both men and women dedicating their lives to some special form of Christian service.

Dr. C. W. Daniel of Atlanta offered a memorial from the trustees of Mercer University, bearing the approval of the Baptist State Convention of Georgia, in which it is asked that the theological department of Mercer University be made the nucleus of the New Seminary and that Mercer be designated as the Southern University for the territory lying east of the Mississippi River. The trustees of Mercer University propose, if this be done, to transfer all assets of Mercer University, which will be \$2,500,000.00 upon the conclusion of the 75 million Campaign, to the Southern Baptist Convention, on the condition that the Convention use the sum of \$2,500,000.00 for the larger equipment and endowment of the new Seminary and university. The Baptists of Georgia agree to supplement this sum with another \$2,500,000.00 within a definite period of time, which would give

the new institution total assets of \$7,500,000.00.

Dr. A. C. Cree spoke to the report showing what Mercer University has to offer, schools of Theology, of Law, of Commerce, of Pharmacy. There are already over 130 young preachers in the Theological department. If Southern Baptists will take it, it is all theirs. If not Georgians will go on with the development of their University project. It is proposed to organize a school of Medicine, Pharmacy and Dentistry at Atlanta, gathering about the great Baptist Hospital. Mr. F. Roger Miller spoke for the Chamber of Commerce of Macon. He repeated the offer of \$500,000 to Mercer if it is accepted as the nucleus of a great university. Dr. H. W. Battle of Va. expressed great pride in and appreciation of the offer of Georgia.

The motion after long discussion the matter of founding another seminary and a university was referred to committees to report next year, no member of these committees to be connected as member of faculty or trustee of any existing institution.

Friday Night.

The musical program tonight was given variety by the singing of a boy in knee trousers, who was introduced as the second Charley Butler, who sang "Think on thy way", was encored and sang "Come Humble Sinner." The congregation sang gloriously "All Hail, Immanuel." Then came a duet by Mr. and Mrs. Stodgill, he being musical director in the First Baptist Church, Jacksonville, and another duet by the McRaven brothers. Then Mr. Fred Scofield led the congregation in singing some verses from the glorious old hymns.

As soon as the Convention was called to order, Dr. B. C. Henning read a paper giving information about the beginning of the Baptist Memorial to Religious Liberty. Home Missions called out Chaplain Blanchard of Key West who spoke of the work in the army. He brought greeting from Col. Axton, chief of Chaplains who expected to be here. Our Baptist Chaplains are making good, though we have not sought to put our men forward as do others, but upon their merits. He spoke of several Baptist Chaplains of whom there are 26, all making good. It is more important to care for the souls of our soldiers than for our sick horses. But Congress has not always seen it that way. We must look after them in peace as well as in war. The speaker feels as truly called to his work as any pastor to his. Because we are democratic our Baptist Chaplains can serve his country better than other denominations. Unless we look after it other denominations will put their men in the Chaplaincies. Where there is a Chaplain the soldiers will attend the churches in large numbers. They look after the sick in the hospitals as their pastors and fathers and mothers. There is danger that the number of Chaplains will be reduced from 170 to 105. Therefore support the Pershing bill in Congress which proposes to make the number 150.

Dr. M. N. McCall of Havana whose church conducts twelve missions. Brother Clark conducts meetings in a tent which can never hold the crowds. A meeting ran through February in which hundreds inquired the way, many of these heard the message the first time. The meetings began in the park and went to the church for conclusion. Many were baptized and the work seems just begun. Drinking Americans in Cuba make our problem greater. We must show them that these do not represent the better part of American life.

Dr. J. R. Hobbs spoke of the Home Board as the agency through which all the forces of Southern Baptists may be brought to bear upon a weak place in our work. Just as man has drawn the lightning from the clouds and harnessed it, as his servant to do his bidding and be our industrial packhorse, so the Baptist churches are power generators which being concentrated in the agency of the Home Board, the store house of power to light the dark places and turn the wheels of kingdom industries. Along with the growth of cities

and industries come the problems brought by a tide of immigration. They must be evangelized or we will be materialized. The best civilization in the world is in danger of overthrow. That which was built upon faith in God may be swept away by those who have no sympathy with our sabbath or our standards of righteousness. To do away with the Home Board is to do away with your right leg because it is too heavy to carry. It is a necessary part of the commission without which the work of missions cannot be carried on. Dr. Hobbs then spoke with special favor and fervor of the Building and Loan Department. Not many churches are equipped to do their work effectively and without being cramped, for the next five years. Many of these churches are unable to build what they need. Great praise was given to Dr. Warren, now blind who has brought this fund to \$1,000,000.

Dr. J. J. Hurt of Wilmington showed how American patriotism can and must be Christianized till the children of the Revolutionary patriot and the children of Russian immigrant may be made one in Christ Jesus. Our religion alone will lift them to a high and common plane on service. We are not an Anglo-Saxon people, but have an Anglo-Saxon type of civilization. This type is due to the gospel and can be preserved only by the gospel. The outstanding book of the year in many respects is the Americanization of Edward Bok. He said the most wholesome ideas are those which prevail in the South, where divine laws are accepted not questioned. The Bible is final and primal with them. Religion and patriotism stand side by side in the Education of a Southern Child.

Some such agency as the Home Board will preserve this Americanism which is the embodiment of reverence and loyalty. It is the first line defense against the corruption that threatens us from Europe. The immigrants are met at the dock with the Bible and invited to worship with us. Fleshly weapons will not destroy ignorance, prejudice and sin. Only the sword of the Spirit is our defense. The Board is the mobilizing agent for all resources of Southern Baptists to be directed on any point. The speaker related his experience of support from this board for his church building in Arkansas. This board is the bond of union between the strong church and the weak. The country church returns men to the city, the pioneer places send back preachers to the crowded places.

Dr. Herring introduced the missionaries of the Home Board by name from Cuba to New Mexico, calling them by name and telling of their work.

Saturday Morning.

After devotional exercises and announcements the report of the Interboard Commission was read by Secretary of the Commission. The work of this commission is to look after the religious life of college students in the South. The Secretaries of the various boards of the Convention constitute the commission and it is located in Memphis. Mr. Leavell has been working on a survey of the territory and getting into touch with the various young peoples organizations in the Colleges. Its purpose is to develop the spiritual life to indoctrinate, to develop the Baptist spirit and missionary activity. The purpose is not to displace any present agency but to work thru them. We hope to have student secretaries or pastors in state schools, hold conferences, develop literature, foster a daily Bible readers course and other religious activities.

Dr. McGlothlin read a report on the report of the Commission, commanding the plan, its work so far, its purpose and Mr. Leavell as the man for the work. He urged special attention to state schools, where Baptist students outnumber any other. Mr. Leavell told of his experiences in a Baptist school and a state school. In the first there were forty graduates of whom the president said only one fourth of them were satisfactory. In the state schools, Texas has seven workers in

Thursday, June 1, 1922.

brought by evangelized civilization now. That may be swept away with ourness. To do so carry. It can without carried on. and fervor. Not many work effectively for five years to build what Dr. Warren, up to \$1,000. -

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them. One man in their A. & M. gives his full time. He had all Baptist students 5:20 to 8P. M. and he was teaching them faithfully. Dr. McGlothlin: Our student population is important not in numbers but in quality and in their prospective leadership. The future leaders are in the colleges and academies. There is a great educational revival in the South, especially in denominational education. The religious feature of this is specially prominent. The purpose is to put the Christians and denominational impress on these young men and women. Our colleges have made a tremendous contribution to our denominational life and will welcome the work of this commission. There ought to be a closer cooperation of all our religious forces in the interest of these young people. Keep in touch with them while they are in college. Answer letters by inquiry about these students and help to keep them in the right way. Those in the state schools are in the greater need, and so this commission is the more necessary.

LAYMEN'S MOVEMENT.

Dr. J. T. Henderson read the 15th annual report. The members of the Laymen's Exec. Committee are taking the work seriously, men are attending to religious services and work more than ever before, and they seem more susceptible to the gospel message. They are more interested in stewardship; they see that religion enters into all business and political life. Laymen are more and more giving themselves wholly to religious work. They are needed in executive and administrative work. The world is impressed by laymen giving up large salaries for small in religious work. Laymen should be encouraged to remember the Lord in their wills.

The main business now is the stewardship campaign. The results of the tithing campaign are encouraging. Reports have been slow coming in and so far show only one half of the half million we tried to reach. The effort should be constantly pressed. Let it go right on indefinitely.

There ought to be an honor roll of churches which pay one twelfth of their annual obligation each month. This gives a dependable income and saves interest and worry. The missionaries ought to be paid as regularly as the pastors.

Congressman Upshaw then spoke pleasingly on various subjects from woman suffrage on out. J. B. Anderson a layman of Knoxville urged that we plan now for the work to be undertaken when this campaign closes. He thinks the tithing campaign is the most feasible method of putting the work of the denomination on a safe basis. Tender reference was made to Dr. Gambrell, the Confederate Scout. Dr. Henderson is our scout, the eyes of the Southern Baptist host. Mr. Anderson is a wealthy layman who gives his time and money to the campaign and says no man has gotten more joy out of the work than he has. Mr. George Burnett gave some practical suggestions for working out the stewardship work in the district associations. Brother Quisenberry thinks we ought to give a hundred million dollars a year and will in five years if we faithfully preach tithing. One brother said many pastors are long on preaching stewardship and short on practicing tithing which is the practical application. If you get \$50.00 a week, give \$5.00 of it every Sunday morning. Another brother urged not only that all give a tithe, but those whom the Lord has blessed with a good income should remember that the Lord asks for offerings in addition.

A resolution was introduced by Geo. J. Burnett, amending the report, recommending that only those be appointed on the boards who are orthodox on the subject of stewardship. It was referred to a special committee. Dr. J. T. Henderson urged study classes of men to be taught by the pastors. We have been counting numbers, now we must make our numbers count.

Dr. F. A. Agar, of the Northern Baptist Convention spoke on Stewardship. He is a fraternal delegate. He is impressed with our unity, and that we believe in ourselves, a wonderful asset. Stewardship is an educational process based on a saved life. It is the recognition of right relationship to Jesus

as sovereign, as Lord of all. An educational process cannot be a substitute for regeneration. It is a slow process, while regeneration is instantaneous. Don't crowd the process. It can not be hastened without injury which will have to be paid for through all the years. It need not be void of inspiration, but it must have the sure foundation.

Stewardship and tithing are not the same. The latter is a result and not a substitute. Stewardship covers the whole man and the whole life. Tithing has to do with money. It must not only be preached by the pulpit, it must be practiced by the pew. It must get through skinflint or it will not go over him to others.

You must organize the church as a teaching force before you can get the work done. He asked how many churches had disciplined people for lying and covetousness. None. The covenant promises to give, and if you don't do it you are a liar. Ninety per cent of people do only what they are made to do or are habituated to do. We must go back to tithing to real stewardship. First ourselves, our time, and life; and the money will take care of itself. A thing is worth about what it costs you. When you take the cross out of Christianity you destroy its saving power—not the cross of Christ only, but your cross. The mother who gave her daughter for Christ in China is serving by sacrifice and will have Christ with her always. Enthrone the person of Christ and the bad things go out.

Dr. J. E. White reported for the committee to whom was referred the request of the Columbia Conference for cooperation between Northern and Southern Baptists in the making a confession of faith and outlining work. The committee did not believe that either was necessary or opportune. It was unanimously adopted, and is as follows:

Your committee to which was referred the resolutions from the conference of brethren of Columbia, Mo., begs leave to submit its report to the convention.

Two requests were submitted through the executive committee to the Southern Baptist Convention from this conference.

First, that the Southern Baptist Convention appoint a committee of nine to act with a similar committee of the Northern Baptist Convention as a standing joint committee of comity and cooperation, which should be known as a joint committee of conference for matters of particular cooperation.

Second, another committee of nine to form with a similar committee of the Northern Baptist Convention a joint committee which "should be charged with the duty of preparing a statement of faith and polity briefly and embodying the basis of fundamental principles and beliefs of Baptists."

Your committee after full discussion presents the following report:

First, that the present relations between the two conventions of American Baptists are wholly fraternal and sympathetic and there exists no barrier to particular agreements between the accredited agencies of the two conventions in matters of particular cooperation. Therefore we do not recommend the appointment of a standing committee as requested.

Second, that we do not regard this as an opportune occasion for the Southern Baptist Convention to take the initiative of overture to the Northern Baptist Convention in the matter of formulating the general doctrinal statement for American Baptists; inasmuch as there exists at this time on the part of Southern Baptists, neither demand nor necessity for any new statements of Baptist faith and polity.

John E. White; J. R. Hobbs; Austin Crouch; H. A. Tupper; W. A. Hopson; H. L. Grice; W. P. Thorgmorton; J. W. Porter; B. H. Dement; W. H. Baylor; E. B. Hatcher; E. V. Lamb; Buren Sparks; L. Johnson; J. B. Lawrence; T. Claggett Skinner; A. U. Boone; C. V. Edwards; Sparks W. Melton.

The editors were all introduced by H. C. Moore

and made their bow when the subject of publications came up. Dr. Moore spoke briefly and gave the circulation of each paper. Dr. J. F. Love spoke of the papers as the sounding boards of the denominational work and the weapon of our warfare. Dr. E. C. Maddry spoke of the paper and the state program. The paper is the connecting agency without which the state secretary is helpless. When the information goes the money comes. The paper is worth 50 paid workers of a state board. One secretary said the same amount of work done any other way would cost him \$15,000. It is the cheapest way to get the work done. The paper is a great unifier of sentiment, belief and workers.

Dr. J. C. Hardy said the task must not and cannot be bigger than the man, and so our people must be made equal to the task. This is the business of our education enterprises, including the newspapers. The press must catch a vision and inspire our people with a forward purpose.

Dr. C. W. Duke spoke of the paper and the local church. The question of circulation is the prime one. There is no way to keep the people in contact with the denominational life without the paper. It should be in the budget just as the hymn books, just as the government provides public schools. He spoke for denominational control and church circulation. Congressman Upshaw said if he had ever been worth anything, it began in the home where the Bible and the denominational paper were daily companions. And when the devil tried to make shipwreck of his faith the one agency that had more than all else to do with saving it was the report in the denominational paper of the triumphs of the gospel in our churches. Dr. Cody, Editor of the Baptist Courier spoke on the task of the Editor. The same task belongs to all of us. Stand by us in the performance of it. We reach one family in five. Our task is to reach the other four fifths. The next campaign ought to endow the papers.

ABOUT OUR CORRESPONDENCE WORK.

At the last meeting of the Directors, it was voted to open our Correspondence work to the Colored Preachers, Teachers and Workers.

I have written to a few pastors, calling attention to this matter and am giving a quotation from a few letters, to indicate the readiness with which they are cooperating with us in this matter:

Dr. A. J. Barton writes: "I have just conferred with Reverend G. W. Davidson, Pastor of the Union Baptist Church. He says that he will prepare for a Conference between the Pastors, School teachers, and Sunday School teachers and myself, soon after my return from the Southern Baptist Convention. He seems pleased with your offer to include the Colored leaders in the Extension work and believes that quite a number will enroll."

Rev. S. G. Posey writes: "Please send C. H. Gaston, Durant, Miss., literature and application blank. He desires to enroll as a student and, after public discussion, I have chosen him as a Captain to form a group of students here—their church. I have agreed that, if two or more enroll I will meet them regularly, as a class, and help them with their work as the occasion may demand."

It is impossible for me to write to every Pastor, who could render valuable service in this way but the interest these Brethren have shown in the matter heartens me to make a request to our Pastors, throughout the South, to interest the Colored people in this Department and thus render a great service to our Colored people.

We must help our Colored Brethren to qualify themselves for the problems that are being thrust upon them. The Bible Institute is going its length to help them, through this Department.

If interested, write to G. H. Crutcher, Superintendent, Correspondence Work, Baptist Bible Institute, New Orleans, La.

G. H. Crutcher.

MISSISSIPPI WOMAN'S MISSIONARY UNION

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W. M. U. MEETING IN JACKSONVILLE.

Quite a large part of the Mississippi W. M. U. delegation reached Florida and Jacksonville and the Seminole Hotel where Headquarters was located about 9:30 P. M. Tuesday the 16th.

Early the next morning we were scattered over the city, some sight-seeing and some attending committee meetings. The very first sentence in the program is, "Register Early Please". This suggestion or request is not new to Mississippi women for we have insisted upon it year in and year out as the years go by and as Conventions roll around; but somehow we are all deaf to the request. Our Vice President, Mrs. Aven, sat at the registration table from 8:30 in the morning—the hour when registration was open—till two that afternoon. Then someone else took her place and remained throughout the day. Again the next morning Mrs. Aven was at the registration table and there the entire time that registration was open until the very close of the meeting. She did finally get all forty names of our delegates. How we wish the sisters would realize that this matter may be relieved of its burden by each one being a bit thoughtful.

The armory where we met is an immense building, but Wednesday evening when the program was given by our young people it was filled to the limit. The opening hymn, "How firm a Foundation", is to be our hymn for the year. Mrs. Curtis Lee Laws, nee Miss Susan Bancroft Tyler, led in a very splendid devotional service. After the singing of a trio the organization was effected and Miss Juliette Mather took charge, giving first her very splendid report. This was followed by the introduction of our State Young People's Leaders. Hymn "The Son of God Goes Forth to War" was sung. "Training for World Wide Service" a demonstration given by the young people of Jacksonville and representing all four of our Junior organizations followed. The Sunbeams came first—bright, sprightly, dressed in all the rainbow they made a most beautiful picture. Then came in order the G. A.'s, W. A.'s, Y. W. A's and College Y. W. A.'s. At the close of each organization's part in the demonstration Miss Mather presented the banners to the various states obtaining them. Mississippi did not claim one this time. Much could be said of the beautiful demonstration if we had the time and space.

The processionals of the W. M. U. Training School led by Mrs. McLane, and composed of more than seventy Training School girls, all dressed in white and bearing beautiful Florida palm branches, and singing "Take the Right"—made perhaps the most impressive scene of all the great Convention. The

dedication of service stars followed this procession. A large flag made of dark red and blue silk on which an immense white cross of silk was inlaid hung where everyone could see it. The blue fields at the top of the flag were sown with gold stars representing our missionaries who had been Called Home. The red fields at the bottom were sown with white stars representing our missionaries now on the fields. The names of the missionaries who have gone out this past year were given. Mississippi having three of these.

The program varied slightly this year from other years in that a half hour each morning and each noon were given to our missionaries. This half hour on Thursday morning was given to our Home missionaries, and led by Miss Emma Leachman. We wish we had the time to tell of each one and the message she brought.

At exactly nine-thirty our President, Mrs. James called the meeting to order. The devotional was led by Mrs. J. C. Lanier of Georgia. We were welcomed by Mrs. N. C. Wamboldt of Jacksonville. Mrs. James responded in her own gracious way.

Miss Kathleen Mallory's report came next. It appeared in last week's Record. We trust every one of you has read it and noted especially how Mississippi stood in mission study lines. Following her report came the presentation of the Loving Cup and banner. New Mexico won both the banner and Cup. South Caroline also won a Loving Cup, since two cups are now offered for the largest number of A-1 organizations of all grades in proportion to the total number of organizations of all grades in the State. Just here a pleasing incident of the morning session came. It was the presentation to Maryland of a very beautiful cup with the W. M. U. pin embedded in one side. This is a love token of grateful appreciation to the Maryland women for the service they have rendered the Union throughout the years when Headquarters was maintained in Baltimore. Miss Clara Woolfolk, President of Maryland W. M. U., received the cup.

Our beloved Treasurer, Mrs. W. C. Lowndes, next rendered her report. Her cash report amounted to \$3,163,615.84. A very good report considering the financial depression of the past year. Mrs. W. C. James' Annual Address was unusually fine and comprehensive. Do not fail to read it when you receive a copy of the Minutes. Our W. M. U. Vice Presidents gave a short resume of the work each in her respective State. The half hour with the foreign missionaries was led by Miss Blanch S. White of Virginia. Again we wish that every one of you could have heard the messages that were brought by these far away co-laborers.

The opening session began with the singing of the woman's hymn followed by repeating in unison our watchword. We were then led in prayer by the President.

The outstanding feature of this afternoon's program was the report of the W. M. U. Training School by Mrs. George B. Eager. It was a source of intense gratitude to all of us that Mrs. Eager seemed so strong and well.

Following Mrs. Eager's report came the report of the Training School Good Will Center by Miss Carrie U. Littlejohn.

A Home Mission playlet was given by Misses Fannie Taylor, Mary Hunter, Martha Dabney, Kate McLure and Birdie Lou Clark, all of Tampa, Fla. You will remember Birdie Lou Clark as one of our own Mississippi girls. Dr. B. D. Gray followed this playlet with a talk on Home Missions and the Training School.

"Far Hence" was another playlet rendered by Training School Volunteers for the Foreign Field. It was given by Misses Snuggs, Lawton, Gayle, Leonard, Murray, Davis, Landrum and Crawford. Again you will recognize a Mississippi girl, Minnie Landrum among the number named. These girls were all happy, having just received their appointments to their respective foreign fields. But none were happier than our own Minnie Landrum whose purpose it is to sail August 3d for Brazil. Dr. Love followed this playlet with a talk on

the Training School Girl on the Foreign Field.

Drs. I. J. Van Ness and W. C. James each spoke on their respective Departments—the Sunday School Board and the Education Commission.

Friday Morning Miss White again led our Foreign Missionaries in a half hour's service.

All were interested but Miss Ela Bridges whose work is in the far east with the Moslems left a very deep impression as she made her appeal for the Moslem women. One expression I shall never forget, "A Moslem boy's highest ambition is to grow tall enough to reach and slap his mother's face."

Mrs. Elsey of Kentucky led the devotional. Dr. William Lunsford brought a message from the Ministerial Relief and Annuities Board. Miss Briggs of North Carolina gave the report on the Margaret Fund. Mrs. Hight C. Moore of Tennessee the report on the Bible Institute in New Orleans. Mrs. W. J. Byars gave the report on the Ft. Worth Training School and Mrs. Wharton gave the report on Personal Service. Then came the 75 Million Campaign Demonstration. This was handled in a rather original manner, each speaker taking one phase of the Campaign. An acrostic was used as follows:

C-Courage
 A-A 11
 M-Methods
 P-Privilege, Prayer
 A-Ability
 I-Information
 G-Gifts
 N-Needs

Our own Mrs. Ned Rice spoke on gifts and she was fine.

The afternoon's program opened with the singing of the hymn, "How Firm a Foundation" and repeating in unison our new Watchword, "God is Able" 11 Corinthians, 9:8. After prayer by the President reading of the minutes and the adoption of the W. M. U. Resolutions, there was given a Royal Service Demonstration. It was as beautiful as it was unique. It was given by little boys and little girls of the Main Street Baptist Church, Jacksonville. There were eighteen little girls representing the eighteen departments of Royal Service. Then eighteen little boys represented the eighteen Southern States. This Demonstration we hope, will be given at many rally Associations and District Meetings throughout the State. A clever, catchy song, "Subscribe My Lady Subscribe" was handed out to the messengers and was sung with zest. This song will appear in next week's Record. It was written by our beloved Willie Jean Stewart of Birmingham, who gives so many splendid things to our Union.

The close of the program was made most effective by our women volunteers passing in review before us. Each gave her name, her State and her future field.

Dr. J. R. Sampey delivered the W. M. U. sermon on Sunday morning from the text, "Comfort ye, comfort ye, my people saith Jehovah" Isa. 40:1.

Monday the Secretaries and Field Workers' Council was held. The entire day was given to the discussion of matters pertaining to the work for the coming year.

Tuesday morning saw the Mississippi delegation enroute home. It was a great Convention. The outlook is fine. Let us follow the leadings full of faith and courage because, "God is able."

Miss M. M. Lackey, our State W. M. U. Secretary is planning to attend the Northern Baptist Convention at Indianapolis in June. She was appointed by the W. M. U. of the South and will go as the representative of that organization.

Last week we ran short a few numbers in printing the Record. If any friends who have read that copy will return them to us it will enable us to supply those asking for them, and we shall be grateful.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve"

District B. Y. P. U. Conventions

District	Place	Time
One	Jackson	June 6-7
Four	Ackerman	June 8-9
Three	Okolona	June 12-13
Five	Wiggins	June 15-16
Six	Liberty	June 20-21
Two	Greenville	June 22-23

Good Program

Free Entertainment

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Nearest to You

CHRISTIAN EDUCATION.

Roger W. Babson says of Christian Education:

"The need of the hour is not more factories or material, not more railroads, or steamships, nor more armies or more navies "but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. The motives and purposes are directed in the right course only through religion."

Wrong education wrecks the world. Germany scrapped civilization by wrong education. In two generations she transferred a gentle God-fearing, peace-loving people into a ruthless horde of war-mad fanatics.

They were taught to believe that the supreme interest is the state, that war is a legitimate activity, that might—military, industrial, physical—is the final arbiter of all things. So when at last "Der Tag" the day arrived the products of the Russian schools marched across Belgium spurred on by their preachers' declaration: "We execute God's almighty will, and he calls us to murderous battles, even if worlds should thereby fall in ruins."

Christian education can save the world.

Christian education is necessary to civilization and the world's salvation. It alone can produce a generation of men devoted to righteous principles of personal, social, national, and international action. It alone can give us Christian leaders to lead the world aright. It alone can furnish men and women to do the Christian work of the world.

"Knowledge is power"—a power for good or evil, according to those into whose possession it comes. In the hands of good people, knowledge is a blessing. In the hands of men with mind educated and not the heart trained with the mind it is a curse.

Get all our young men to attend Clarke Memorial and Mississippi colleges and our girls Woman's college and Blue Mountain. Our ministry must be educated.

We know and bless God for the fact that there have been and yet are in the ministry men of large usefulness without college and seminary education but they could have done much more good if they had been educated.

I know two young men raised in this state, a swamp divided them, both called to preach, one went to Clarke Memorial college, Mississippi college and finished at the seminary this year in that record class of 90 odd preachers. There was a scramble among the churches to secure him. He accepted a church at \$2,000 salary, the other is a good man consecrated and he preaches to small churches and has one vacant Sunday. He is as good a pastor as the ordinary uneducated preacher. Knowing both these men and both of them having served the same church, one while a student in college, I regard it as one of the strongest arguments for ministerial education. The trustees of public schools, high schools, agricultural schools and college, leader, and a fine fellow, modest and

none but Christians that do not sanction questionable amusements.

W. H. PATTON.

THE W. M. U.

Mr. W. E. Weaver had the report on Woman's Work which contained the following:

There are now a total of 20,874 organizations of Women's Missionary societies and auxiliaries fostered by them in the local Baptist churches of the South. It was reported to the Southern Baptist Convention last night in the annual report of the Woman's Missionary Union, compiled by Mrs. W. C. James, the president, and Miss Kathleen Mallory, the corresponding secretary, both of Birmingham. These organizations are about equally divided between the missionary societies and the young people's auxiliaries. During the past year a total of 3743 new organizations were projected, two-thirds of this number representing auxiliaries among the young people, the report showed.

To every phase of activity sponsored by the W. M. U. during the past year there was a generous response on the part of the local societies throughout the South, the report indicated, it being set forth that a total of 8982 mission study classes were fostered during the year while 6686 local societies participated in the January week of prayer in behalf of world-wide missions and 6742 societies had a part in observing the March week of prayer in behalf of home missions.

A total of 49,178 tithers were enrolled during the year through the instrumentality of the societies, and stewardship was stressed along with other phases of the general denominational program.

While the women contributed nearly \$4,000,000 to the general work of the denomination, such as missions, education, hospitals, orphanages and ministerial relief, through their local societies they also did a large work in the sending of clothing and other supplies to the needy families of Russia and other countries and in performing social service in the home communities.

In this connection it was set out that over 1,000,000 Christian visits were made during the year. 33,000 religious services were held, over 6,000 persons were won to Christ by the personal efforts of members of the societies, 136,000 Bibles were given to inquirers, 530,000 pieces of good literature were distributed, over 180,000 garments were given the needy, and 150,000 baskets of food were distributed among the poor. Participating in this personal service were a total of 31,000 workers, representing 5,931 local organizations.

LYON NOTES.

We have just closed a good meeting at Jonesboro. The Lord added 12 for baptism and letter. Brother A. C. Magee of Bogalusa, La., did the singing for us, with the help of the congregation. He is a splendid school, agricultural schools and college, leader, and a fine fellow, modest and

SUNDAY SCHOOL BOARD.

Hard times have not manifested themselves in the work of the Sunday School Board of the Southern Baptist Convention, for the past year has been the most successful in the thirty-one years of the history of that organization, both in the matter of sales and receipts and in its varied denominational activities, according to the report presented to the Convention Friday morning by Dr. I. J. Van Ness, Corresponding Secretary. The receipts for the year were \$1,289,489.07, a gain over the previous high mark of the year before of \$1,176.34. If more significant than sales and receipts was the expansion of the board's work in all of its departments. The publishing business of the board has grown to where an additional building is necessary and plans have been approved for a modern structure in Nashville, in the rear of the present plant, that will accommodate the mailing room, and merchandise and periodical departments. This new building will be erected during the coming year.

Teachers training work fostered by the board has grown rapidly and whereas a total of 86,965 diplomas have been issued Sunday School teachers upon the completion of the normal course during the more than twenty years the teacher training work has been carried on, a total of \$3,719.30 was expended by the board last year, supplementing appropriations by the various state mission boards, in fostering rural Sunday School and Y. P. U. extension throughout the South, and a total of \$25,000 of earnings during the year have been applied to general denominational work of various characters.

The department of architecture aided 602 local churches during the year in planning new buildings. In addition to supplying Southern Baptists with their Sunday School and Y. P. U. literature and in publishing a number of books by Baptist authors, the Board also published 1,50,000 tracts during the year. In cooperation with other religious publishing houses of the nation in the task of supplying the foreign-born people of America with the Sunday School lessons in their native tongue, the Sunday School Board will supply the text for the Russians, the help carrying the lessons in both Russian and English side by side. The translations will be exchanged by the various publishing houses so that each denomination will be able to supply all foreigners of its religious faith with the language which they prefer.

HOME MISSION FACTS.

The Home Mission Board of the Southern Baptist Convention is the greatest single evangelistic agency in America, according to the statement of Dr. B. D. Gray, Corresponding Secretary, in his annual report to the Convention Friday morning. A total of 13,779 baptisms for the past year were reported by the agencies of this Board, while approximately twice that number of additions to the churches were secured during that time by

the Home Board Directors.

The baptisms were distributed as follows: Evangelistic, 15,583; Foreigners, Indians and Negroes 12,962; Enlistment 4,662; Cuba 412; Panama 51; Seaman's Institute, Jacksonville, 109.

Indicating the problem of the Enlistment Department the declaration was made that while Southern Baptists have a large number of additions to their churches every year, they are losing one out of every three new members, because of their failure to properly nurture them. It was also declared that 11,000 out of a total of 29,000 local churches were not enlisted in the general work of the denomination, and are considering nothing more than their local work. It was with a view to correcting these two situations that the Enlistment Department was organized about 12 years ago. During the past year the representatives of this department have organized 69 new churches, have held service with 1514 pastorless churches, conducted 723 Every Member Canvasses, enlisted 3,100 volunteers brought about the establishment of 2,675 family altars.

An extensive work is being done among 4,000,000 foreigners in the territory of the Convention it was announced. A total of 132 workers are employed in this department, and during the year they supplied 161 churches and stations, organized 15 new churches and 33 new Sunday Schools, and erected 5 new houses of worship.

An outstanding event in the Home Mission work for the year was the completion of the new unit of the Tuberlosis Sanatorium at El Paso, Texas and which is open to the public. One of the significant bits of work of the Board also was done by the Seaman's Institute of Jacksonville, of which Capt Karl Frost is superintendent. In the Bible class at the Institute there was a total enrollment for the year of 2,018 representing 48 nationalities. A total of 48,821 men visited the institution during the year. 812 idle seamen were provided with employment, 4,682 men were visited by the workers, 1,247 sick and distressed men were helped, 10,637 free lodgings were given men out of work and 1,112 Bibles and Testaments were given away during the year.

Marked progress was noted during the year in the work in Cuba, Havana with 8 out-stations near the city. 14 new Sunday schools with an attendance of 1,000 were organized during the year and the total Sunday school attendance on the Island is now 4,452. 15 Day schools are maintained in connection with the mission work. The Evangelistic Department reports a total of 30,070 conversions during the year and 22,089 additions to the churches, with 3,100 volunteers for special Christian service and the enlistment of 3,346 tithees.

HOME BOARD MISSIONARIES
PRESENTED TO THE CONVENTION FRIDAY NIGHT.
M. C. Lunsford, Key West.

Martha Dabney, West Tampa.

Miss Fannie Taylor, Tampa.

Miss Kate McClure, Tampa.

Miss Mary Hunter, Tampa.

Miss Emily Black, Tampa.

Mrs. Bertie Mitchell, Tampa.

Miss Bertie Lou Clark, Tampa.

Miss Nonie Gravitt, Tampa.

Miss Cora Moore, Tennessee.

Miss Bessie Harrell, Havana, Cuba.

Miss Mildred Mathews, Havana, Cuba.

Miss Bertha Knight, Havana, Cuba.

Miss Mary Kelley, Illinois.

Rev. M. N. McCall, Cuba.

Mrs. M. N. McCall, Cuba.

Rev. V. B. Clark, Cuba.

Mrs. V. B. Clark, Cuba.

J. N. Lee, N. C.

Capt. Karl Frost, Fla.

J. G. Chastain, Fla.

A. N. Porter, N. Mex.

R. L. Alexander, Ala.

work in Richmond with a membership of 167 and closed it with 2,000, and knew every member by name. From the conclusion of Dr. McDaniel's tribute the audience rose and sang Dr. Hutson's favorite hymn "How Firm a Foundation."

The Home Board quartet, consisting of Fred Scholfield, John Hoffman, E. L. Wohlslagel and D. R. Wade, sang, "In That Beautiful Land."

Native of South Carolina.

Dr. Gairrell was born of poor parents near Anderson, S. C., according to the historical sketch that was presented, moved with his parents to Mississippi when he was four years old, became a Christian when he was fifteen and when called upon by the little Pleasant Ridge country church to tell his Christian experience said: "I haven't very much to say; I am just a sinner saved by grace."

He had just begun to teach school when the Civil war started, immediately enlisted and became famous as a scout, in which service he was made a captain. Many exploits are credited to him, but, possibly, the most interesting is that of his breaking through the Union lines in Virginia to claim his bride, Miss Mary T. Correll, who was his constant associate in all phases of his denominational work until her death a few years ago. He was licensed to preach by the little country church that he first joined, but later pastored the city churches of West Point, Oxford and Clinton, Miss., until in 1877 he was elected editor of the Baptist Record of that state in which position he first attracted the attention of the denomination in his state. Resigning that position to accept the presidency of Mercer University in Macon, Ga., he found time to participate in the prohibition

Sunday Afternoon.

The following account of the Sunday afternoon service is taken from a Jacksonville paper:

Dr. T. Z. Cody, of Greenville, S. C., editor of the Baptist Courier, and chairman of the committee on obituaries, presided at the service and before the special program honoring Dr. Gambrell was had a tribute was paid also to the late Dr. J. B. Hutson, for forty-five years pastor of the Pine Street Baptist church of Richmond, for thirty-five years a member of the foreign mission board, fourteen years president of the board, and who in his life knew every secretary the foreign mission board has had in its seventy-seven years history, namely Drs. James R. Taylor, Henry Allen Tupper, R. J. Willingham, and the present incumbent, Dr. J. F. Love. He was a remarkable pastor, Dr. McDaniel pointed out, saying that he began his

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Went to Texas.

In 1896 he went to Texas to accept the secretaryship of the State Mission Board and in his successful leadership of the Baptist forces of that state in the notable fight that was made on the organized work of the denomination, he won his chief reputation as a denominational executive.

Resigning his position as state secretary, Dr. Gambrell became editor of the Texas Baptist Standard in 1910, but in 1914 was again elected to the mission secretaryship and retained that position until 1918 when he resigned to become a professor in the Southwestern Baptist Theological Seminary in Fort Worth. He attended the Southern Baptist convention first at its Charleston session in 1874 and was a regular attendant thereafter, and had completed his fourth year as president of that body only three weeks before he died in Dallas, June 10, 1921.

His last commission from the convention was that as a special commissioner, in company with the present president, Dr. E. Y. Mullins, to carry the fraternal greetings of Southern Baptists to the struggling Baptist families on the continent of Europe, and it is believed that the strain on his heart, due to the strenuous travel on that mission, was responsible in a measure for his death, though he had, doubtless, overdone himself prior to that time, as he was an indefatigable worker, although eighty years of age.

Characteristic Message.

Last year when the convention assembled in Chattanooga and Dr. Gambrell found he could not attend to call it to order, he sent the following characteristic message: "Tell the brethren to do right and go forward."

Dr. John E. White, president of Anderson college, Anderson, S. C., near where Dr. Gambrell was born, spoke on the background of his life in South Carolina. Dr. P. I. Lipsey, editor of the Baptist Record, which Dr. Gambrell edited at one time, described him as a seer and man of vision, and Dr. Truett described him as he had known him most intimately for twenty-five years. Among the many other characteristics of the man that were pointed out by Dr. Truett, were his adherence to the main things in life, his abhorrence

of laziness and his dislike of spiritual or religious mugwumpery. Dr. Truett saw much of the great leader in his last days and when Dr. Gambrell recognized the end was near, he said, according to Dr. Truett: "There is not a cloud on my whole spiritual horizon. Christ is more consciously present with me than ever before. Only one thing matters and that is to know and do the will of Christ."

"The hour has come for Southern Baptists to rededicate themselves to all that is highest and best in the service of Christ as did our noble leader who has fallen," Dr. Truett concluded, "and if his spirit is looking down upon us today I am sure we could do nothing that would please him more or our Lord more than for us to realize here and now that the great, central, vital, supreme things of the Kingdom of Christ should have our very best, now and henceforth. The main thing in life is to be faithful to the main thing."

Dr. Livingston Johnson of Raleigh, N. C., in offering the closing prayer pleaded that Southern Baptists might accept the challenge.

Preceding the memorial service Rev. Ben Cox of Memphis, conducted an hours prayer service at which Dr. Frederick Agar, efficiency secretary of the Northern Baptist convention, spoke briefly on intercessory prayer. Fred Scholfield sang a solo, and Rev. John R. Voris, of New York City, associate secretary of the Near East Relief, spoke briefly on the urgent need for assisting the suffering Christians of Armenia. The greatest victory for Mohammedanism would be to let those Christians die of starvation and persecution, the speaker declared.

Near East Relief.

While the convention does not hold a business session on Sunday, by unanimous consent, Dr. A. J. Barton of Alexandria, La., was permitted to offer a resolution which was adopted constituting the Foreign Mission Board in Richmond as the official agency for the distribution of relief funds contributed by Southern Baptists for the sufferers of Armenia, as well as those of Russia and China and the Near East Relief was directed to make any approaches to the Baptist churches and Sunday schools through this board. The Foreign Mission and Sunday school Boards were asked to consider the advisa-

bility of arranging for a special relief day in the Sunday schools for the presentation of the claims of Armenia.

TO PASTORS, EVANGELISTS AND CHRISTIANS EVERYWHERE:

Greetings:-

We desire your earnest prayers for the salvation of souls during our Revival which begins at West Laurel Baptist church on May 31st.

Do not read this and forget about it, but be much in prayer for us. And if possible hold special prayer services for the success of the Revival and God will bless us and you.

WORKER.

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M. M. Lackey.

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D. P. DELLINGER, Ph.D., LL.D.,
Cherryville, N. C.

"THE WORK OF THE HOLY SPIRIT."

We find from the study of God's word that spiritual death has reigned from Adam until this present day. God said to Adam, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eateth thereof thou shall surely die." (Gen. 2:17) And as Adam did not die a natural or physical death on that day, we know that he died a spiritual death. And as sin was the cause of his death, all have died, as all have sinned. (Rom. 5:12) Except infants and others who are not held accountable by reason of unsound mind.)

The first work of the Holy Spirit is to "quicken" the spiritual dead. "And you hath he quickened who were dead in trespasses and sins." (Eph. 2:1) The meaning of the word "quicken" as given by Webster is "To make alive; when the holy Spirit quickens an individual he is made alive of the fact that he is spiritually dead. Then he is quickened he does not realize that he is spiritually dead. He holds to a hope that he is not spiritually dead, but has a chance to be saved, and that at some future time he will by some effort of his own come to God and be saved; not realizing that he is spiritually dead and helpless.

But after being quickened, he awakes to his awful condition of condemnation. He is made alive to the fact of his true condition. "I was alive without the law once, said the apostle Paul. "But when the commandment came sin revived and I died." (Rom. 7:9). He was alive in his own imagination, or his own estimation of himself. But when he was quickened he saw his condition of spiritual death by the commandment.

The quickening power of the Holy Spirit works REPENTANCE in a man. Repentance is a change of mind. His mind is changed from thinking he has a chance to be saved, to a realization that he has no chance to be saved, but is helplessly condemned without strength and without hope. A man cannot reach that state of mind of "all hope lost," until he is quickened. When that great light shined around the Apostle Paul (who was persecuting Saul he was at that time) at midday he knew that the power of God had overshadowed him. He was quickened at that instant. He wasn't yet saved. He was saved a little later when he believed on Christ.

We know though that his mind was changed by the question he asked, "Who art thou, Lord?" We should not get confused into believing that the quickening of the spirit, and the birth of the spirit is one and the same thing. Being quickened by the spirit and being born of the spirit are two different, distinct experiences. When we are quickened by the spirit we see death, when we are born of the spirit we see LIFE.

How does the Holy Spirit quicken a man? When he enters the man, and strives with him and we stand by to win him to God by the emotional feelings that cause a change in his heart independent of any human agency. I once believed that, but I do not do more because I searched

the Bible to find some scripture to bear me out in the theory and found none.

I have become fully convinced that all the work that the Holy Spirit does to man, and for man, (before he is saved) is through human agency. A man must hear something through his natural physical ears, or see something through his natural physical eyes, and he must know and understand what he sees or hears, to be quickened by the Holy Spirit, and what he hears or sees that brings this quickening about, must come from the mouth or pen of a man. The Holy Spirit carries "the truth" to our hearts through the mind, and convinces us of the truth and convicts us through the truth.

Thus we are led to see our just condemnation under our school master (the law) and thus we are led to believe "the truth" of the Lord Jesus Christ which truth when believed makes us free from spiritual death and condemnation of the law. How would we know what the Holy Spirit would have us know, except through the truth we read or hear? We may find it by reading the Bible which was dictated by the Holy Spirit, or we may find it by listening to a preacher or teacher who is preaching or teaching the truth. The Holy Spirit guides all saved preachers or teachers "in all truth." How does the Holy Spirit guide a preacher or teacher in all truth? He carries them to the Holy Bible which is God's inspired word and which is truth, and there he shows them the truth. How did we get the Bible? Through human agency. God used men as His servants and instruments, and moved upon them by the Holy Spirit, so that the writings of the Bible although penned by man, was also dictated by the Holy Spirit and inspired of God.

Take the case of Philip and the Eunuch. The Holy Spirit was at work at both ends of the line. The Eunuch was riding in a chariot and read Esaias the prophet. The spirit said unto Philip, go near and join thyself to this chariot. The Eunuch was quickened by reading the words of the Prophet that the Holy Spirit had seen fit to have recorded so many years before, but he was yet unsaved. He had not yet been born of the Spirit. He was born of the Spirit after hearing the gospel preached by Philip.

The birth of the Spirit is something we can not fully understand, we know it is so, and that is enough. But when it comes to that wonderful power of God, how he plants a germ and then develops it into a birth is deeper than we can fathom. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth. So is every one that is born of the Spirit." (Jno. 3:8) But it is enough for us to know that "we are all the children of God by faith in Christ Jesus." (Gal. 3:26) We receive the Holy Spirit, to indwell us, by the "hearing of faith," that is, we hear the gospel preached, we believe in Christ (trust him personally for our salvation by committing, or depositing, our eternal destiny to him) by hearing the gospel. We at that instant receive the Holy Spirit to in-

dwell us. "It pleased God by the foolishness of preaching to save them that believe." (1st Cor. 1:21)

"Received ye the spirit by the works of the law or by the hearing of the faith." (Gal. 3:2) "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17) The first work of the Holy Spirit in a believer is his "witnessing." "The spirit itself beareth witness with our spirit that we are the children of God." (Rom. 8:16 and 1st Jno. 5:10)

How does He bear that witness? by causing us to feel saved? or by producing an emotional feeling which makes us feel saved? No. He directs our attention to the written word of God; to the words of our Savior Himself and witnesses to us that these words are true. The very words that we now read were words that the Holy Spirit saw fit and proper to have recorded for a witness to us, and for us, and in us, and when we turn and read the words "He that believeth on the Son hath everlasting life" (Jno. 3:36) We know by his witness that we are in possession of that everlasting life. Just because the word says so.

Immediately after, or coincidentally with, His witnessing work, He begins His work as our comforter, read (Jno. 14:26).

We at that instant receive peace lasting peace, the peace that only comes to a believer in Christ, read (Jno. 13:27) which produces "quietness and assurance forever." Immediately after, or coincidentally with, his comforting work is the sealing and sanctifying of the believer. We are sanctified, set apart, made Holy (that is the inward man) because we are born of God. We are not sanctified in the flesh; for "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." (Jno. 3:6) We become two men in one. The inward man (that which is born of the spirit) is holy, sinless, and pure. Never commits a sin. "Can not sin because he is born of God." (1st Jno. 3:9) But the outward man (that which is born of flesh) is still flesh, still subject to temptation still has a desire for things that satisfy the flesh. Read (1st Jno. 1:8), and is only held down by the warfare that is set up between the two men dwelling in one. (The flesh and the spirit) (read Roman 7th chapter, beginning at the 15th verse.)

Now we come to His "earnest work," which gives us a "hope both sure and steadfast." The redemption is made sure by receiving the "earnest of the spirit" Read (2nd Cor. 1:22 and 5:5) Part paid down is earnest money that binds a trade. The work of the Holy Spirit in sanctifying our Spirit (the inward man) makes sure to us the second work which is the redemption of our body. Read (Rom. 8:21-23). When we (the outward man) will finally be sanctified and pure, which will happen when Christ returns for the saints, then if we are living we will be "changed in the twinkling of an eye," or if dead will be raised sinless and pure. Read (1st Thess. 4:15-16 and 1st Cor. 15:52).

Next we will take up his work with and in us in service. To be

continued next week, God willing.

J. E. HEATH.

CHRISTIAN AWAKENING

The first of March 1920, little more than two years ago, the First Baptist Church of Moorhead, Sunflower County, Mississippi, was an institution existing scarcely more than in name; there being a membership of about eighty-six, of which only a few were regular church attendants, and less in active church work; the Baptist Young People's Union, Prayer Meeting and everything that should be co-operating with the church and pastor, had ceased to exist. It was evident that if our church did not have an awakening that it would soon be a mere mission. Those most interested in the church work were alarmed the remainder of the church members were indifferent. Not even the most optimistic believed any thing could be done to put life and action into our church.

On the fifth Sunday of February, 1920, pursuant to a call by this church, Rev. C. S. Wroten, a young minister of not more than twenty-five years of age, came to us fresh from the Baptist Seminary, Louisville, Ky. We called him because we thought we could do no better (and we have since learned that was true) and at first little attention was paid to his preaching and work. With every sermon his latent strength was more evident, and from time to time his audience grew until our membership has increased an additional hundred and twenty-five; a Baptist Young People's Union is now in our church with a membership of eighty; a prayer meeting with an average attendance of about forty; under the direct leadership of our pastor; a Sunday school with a membership of one hundred and fifty, an average attendance of one hundred and fifteen; Sunbeams with a membership of seventeen, and the Womens Missionary Union, the strongest auxiliary in our church circle, all of which adds strength and support to our church. One member of our church has been licensed to preach; our pastor has organized a rural Sunday School, which is managed by members from our church, with an enrollment of fifty members; we have bought a lot and built a parsonage (where two years ago there was none) at the costs of about six thousand dollars, which will be paid for soon in full, and our church building cannot comfortably accommodate our Sunday School and church services, and one of the most apparent things now is the fact that we must have a new and larger church. Brother Wroten preaches one Sunday in each month to the First Baptist Church at Sunflower, Mississippi, a church that is small, yet strong. Our church has become a Baptist stronghold—a center of Christian awakening and activities.

Notable to observe that with each protracted meeting, conducted by strong men in the Baptist faith, there has not been, as a direct consequence

(Continued on page 16.)

PROHIBITION PARAGRAPHS

1. I. Bailey, D. D., State Superintendent Anti-Saloon League

To the Friends of Prohibition Enforcement:

The situation which confronts the people in the primaries which take place between now and October to nominate 435 Congressmen and 35 United States Senators is a challenge to the friends of law and order.

The retention of the Eighteenth Amendment in the Constitution does not of itself insure prohibition. While two-thirds of Congress would be required to resolve the Eighteenth Amendment, nevertheless a bare majority can weaken or repeal the law to enforce it.

34 avowed national organizers are now at work to discredit the prohibition amendment to the Constitution of the United States, to nullify its purposes and to defeat its enforcement by the nomination and election of wet Congressmen and United States Senators.

The written declaration of the Association against prohibition amendment leading this fight is first; To repeal the Volstead Act Second; to leave to every state the enforcement of prohibition through state law alone and third; to legalize the sale of beer and wine. If this effort should succeed there would be no federal law and no federal officers to enforce the 18th Amendment. States having state prohibition codes could enforce such codes just as they did before national prohibition but wet states would remain wet and we would be exactly where we were before the 18th amendment was adopted. These wet states would become centers for the distribution for intoxicants throughout the nation. The prohibition of the legal machinery for enforcing the constitution means nullification.

The immediate objective of the liquor interests openly declared is to legalize light wine and beer, which would make Federal Prohibition non-enforceable. This would mean the return of breweries and wineries with a complete system necessary for distribution. The beer traffic with its attendant political corruption represented the principal part of the outlawed liquor traffic. Its reinstatement, therefore, would bring back most of the evils which were prohibited by the 18th amendment.

Congress adopted the definition of one-half of one per cent in the Volstead Act because the experience in the states that had adopted prohibition had clearly demonstrated that a higher percentage made efficient prohibition impossible. Thirty-four states have adopted a definition of one-half of one per cent or less; seven states have adopted the standard in the Volstead Act by reference.

The courts have repeatedly declared that wine is intoxicating liquor. It, therefore, cannot be legalized under the 18th amendment. To permit a 2.75 per cent beer under the federal law would not legalize it in the states that have prohibited such a beer by state law. We would have a variety of standards in other states

which would encourage lawlessness and result in chaos.

While the eighteenth amendment is in the constitution it should be honestly and uniformly enforced. Congress by overwhelming majorities has done its sworn duty in supporting the constitution by enacting prohibition enforcement laws. The people are now facing the vital issue as to whether they will be as loyal to the constitution as Congress has been and defeat candidates for congress who will attempt to weaken or repeal the national prohibition act. Record your convictions at the primaries and at the election.

We strongly urge that this crisis shall be met by the churches and by all religious and civic organizations. The alarm should be sounded in every village, hamlet, and city in the nation. Keep friends of federal constitutional prohibition on guard in Congress. Indifference means defeat. United activity means victory.

If a man was mean enough to start a rattle snake farm in your neighborhood to raise snakes and turn them loose to bite your children and your neighbor's children you would want to enjoin him and stop him. A man that will start an illicit white lightning still in your community is a much worse man for he will turn loose his poison to kill the body and damn the soul and if the one bitten by the snake and die would not have his soul so he could not enter heaven as the one that enters into a conspiracy to violate the law and becomes a drunkard—why not do like Miss Cora Frazier and inform the officers.

W. H. Patton.

If all the people were like Miss Cora Frazier, who lives near the county line between Marshall and Tate counties, "prohibition would prohibit." This young lady, by her testimony before the courts of Tate and Marshall counties, has sent twelve to trial, and several others are now fugitives from justice because of her determination.

Nor is she any respecter of persons, as her latest victim is her uncle, Garland Frazier, a justice of the peace in Marshall county, who was convicted in the circuit court of Tate county at Sentobia yesterday on his niece's testimony, and sentenced to pay a fine of \$250 and serve 30 days in the county jail. He took an appeal.

Miss Frazier's father is now serving a term in the state penitentiary, sent there on her testimony alone. Two of her relatives are in the Marshall county jail—one charged with murder. Two of her cousins are in the Tate county jail charged with making whiskey; two more cousins were sentenced to the circuit court at Sentobia last week for grand larceny; two others recently broke jail at Oxford and are at large, and her uncle, the aforesaid justice of the peace, fell under her testimony yesterday.

Justice Frazier admitted that he visited his brother's home in Tate county on certain Sundays of last year, as testified to by Miss Cora Frazier, and

confessed to taking a few drinks of "home brew"—in fact, so many that he was compelled to spend part of the visit in the garage, but he denied that he took away two jugs of moonshine, tied across his saddle, as stated by his niece.

Frazier is 60 years of age and has borne a good reputation in his neighborhood. He is serving his first term as justice of the peace. His conviction does not remove him from office, since it was had in another county and is therefore not a misdemeanor in office.

During our 18 months stay in Louisville the Lord led us in serving one of the hardest working churches we know of—Highland Park. It seemed He broke ground for the first few months for during the last 12 (twelve) months he added 131 to the church, 83 of that number for baptism. Two lots were bought for a Sunday school and Social hall building and a fund started for the building. Two Junior B. Y. P. U.'s a Men's Training Class and W. M. S. training class were organized—the latter doing the work of the B. Y. P. U. Nine were excluded because of personal hatreds which had bound the church for seven years and two others as "busybodies." Over 150 awards in S. S. and B. Y. P. U. work were given out, also a personal service band organized.

DR. L. L. BOMAN.

Dr. Boman died May 19, 1922, in the Turo Infirmary, New Orleans. His body was laid away in Pleasant Hill church cemetery Sunday 2:30 p. m. The doctor had for many years practiced medicine at Bogalusa, Chitto, Miss. Here the people had his memory in high esteem. He was very successful in his profession and in establishing himself in the affections of this people.

Three years ago he moved to Meadville, La. Pleasant Hill Church, from which the services were conducted was crowded with friends. Wife and two daughters are left. He professed Christ 14 years ago. I think I have never witnessed such intense grief.

R. D. STRINGER.

Bogue Chitto.

Waanted—A pastor for the Shuqualak Baptist Church.

Address.

H. G. Nicholson, clerk,
Shuqualak, Miss.

Rev. J. C. Richardson who finished his degree at Louisville Seminary in May, is the new pastor at Forest succeeding Rev. Owen Williams, who resigned to do enlistment work.

Work has begun on the Sunday School additions to the Philadelphia Baptist Church. The pastor's home is to be enlarged also.

Dr. W. A. McComb will be with us for ten days. Remember us! May 29th, June 7th.

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M. P. L. BERRY, Vice-President.

FACE THE FUTURE WITH A WILL TO WIN.

Concerning the unfinished task of the \$500,000 Campaign and how it can be accomplished, the report of the Conservation Commission to the Southern Baptist Convention contained the following suggestions:

We have won; we are winning; we will win. As we face the unfinished task let us remember and take to heart the following great fact:

1. Christ led us to Atlanta. He leads us in the preparation period. He leads us in Victory Week. He leads us still. He always makes a way out where there is a will and faith. Christ got out of Gethsemane over Calvary and beyond Joseph's tomb. He lives and rules. He is on our side. The Father said of him in Isaiah 42:4 "HE SHALL NOT FAIL NOR BE DISCOURAGED UNTIL HE BRING TRUTH IN VICTORY."

We are doing His work for His glory, seeking His will in His way, by His truth. It is not ours to question why; it is ours to dare and do, and if need be die. He says in Isaiah 43:11 "Concerning the work of my hands command ye me." If we have commanding faith Christ will give us all our needs in power.

2. God's people have always had troubles to meet, difficulties to solve, barriers to cross. The Red Sea, breadless desert, swollen Jordan's, lion's dens, hot furnaces, prison bars, have not been the worst for God's

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people. These have tested their powers challenged their faith, called out their best, demanded their courage and love-loyalty. God had put all of His Promised Lands beyond deserts, swollen Jordans and hot fires. God needs heroes; and these difficulties make them such. The first Baptist was nobody's reed to be shaken by the wind. He was an iron-side—a stonewall. Daniel made his reputation not by getting into the lion's den, but by getting out. Paul lives today because he conquered jails, perils and hardships. The Caleb spirit wins. "We can because God is with us," is the winning slogan and should be ours as we face the immediate future.

4. Big things call Southern Baptists to their best; challenge their most solidified unity, most closely knit-co-operancy, our widest and most loyal spirit of brotherhood and comradeship in service. Baptists enjoy great liberty of speech and pen; and this is one of our most treasured heritages; but it must be used in building God's Kingdom and not abused in its destruction. Paul cautions us that the border land between liberty and license is a narrow land. He would not have us cross this dangerous strip of land. Perils lie beyond it. In these days of criticisms when everything and everybody are under searching review, let's preserve both our liberties and our institutions, our causes and our co-operative agencies. God gave us our liberties, individualism, and church independence for a purpose, that we might use them in a great co-operating effort to win a lost world and make Christ regent in the hearts of men. We should not impair our strength nor emasculate our unity by a misuse of our most sacred treasures of freedom. Baptists must not follow now the voice of strangers. Christ says, "My sheep hear my voice and follow me." In these days of criticisms constructive and destructive, we need to discriminate and follow the things that make for Kingdom building. Nothing should divert us from the main task ahead now. Baptist unity based on Baptist individualism and church independence, co-operating in an uncritical atmosphere around Christ in a great forward movement, gives us a mighty chance to win.

5. We must not lose our patience, nor embarrass our struggling people who have been unable to meet their obligations in this Campaign. In the main the pastors and people have done their best under their almost unbearable loads. They are worthy of all praise. Their pledges were made in good faith and good conscience and are good. They mean to pay when the day of financial blessing comes. We must hold, protect and encourage the spirit of our people. Spirit is worth more than money, for when there is spirit you can get money even if there is only a little. Where there is no spirit you cannot get the money, though there is an abundance. Our Baptist capital is the spirit of our people. Let's preserve it in these difficult and testing times.

6. We must go steadily onward and upward with Christly courage and Pauline optimism. "The joy of the Lord shall be thy strength." The Israelites in following God to the Promised Land met several almost an old Mississippi college friend.

insuperable difficulties, such as an impassable sea, a breadless desert, and a swollen Jordan. Remember that God gave them a dry path through the Sea, bread in the desert, opened the swollen Jordan, and enabled them to take Jericho and Ai. Three special things we should remember here.

(1) Not a Faintheart reached the Promised Land.

(2) The Swollen Jordan was on the border of the Promised Land. Victory was just on the other side.

(3) The Caleb spirit carried them over; and the desert trails and God's conquering leadership made and will make in us the spirit to win. The Baptist Promised Land lies just beyond the Jordan of difficulty. Let's go over and take it.

Your commission joins in the most soulful urgency that this Convention lead our people forward to the task's end with a spirit of unity, co-operation, prayerful patience, sacrifice, loyalty and conquering faith. Let's renew our strength like the eagle, knit our hearts together like brothers in an unbroken comradeship, and like God's iron sides go forward in an unafraid phalanx. Triumph lies behind us. Conquest is in our souls. Victory calls us on. An enlarged door of opportunity opens to us. An unmatched task challenges us. Christ is leading Southern Baptists should follow Him together, over Calvary if need be, but on to victory and glory.

A HORRIBLE IDEA.

An easterner, riding on a mail stage in northern Colorado, was entertained by a dialogue which was sustained upon the one side by the driver and upon the other by an elderly passenger, evidently a native of the region.

"I understand you're temperance," began the driver.

"Yes, I'm pretty strong against liquor, returned the other. "I've been against it now for thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree with you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it either. The thing that sets me against it is a horrible idea."

"A horrible idea! What is it?"

"Well, thirty-five years ago I was sitting in a hotel in Denver with a friend of mine, and I says, 'Let's order a bottle of something.' And he says, 'No sir, I'm saving my money to buy government land at \$1.25 an acre. I'm going to buy tomorrow, and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine.' I says, 'All right.' So we didn't drink, and he bought me two acres.

"Well, sir, today those two acres are right in the middle of a flourishing town, and if I'd taken that drink I'd have swallowed a city block, a grocery store, an apothecary's, four lawyer's offices and it's hard to say what else. That's the idea. Ain't it horrible?"—Youth's Companion.

Our first week here was spent in the home of Brother Boyce Adams, an old Mississippi college friend.

They were so thoughtful and courteous extended so numerous until it was embarrassing either to accept or reject anything like all of them. Then the Bobo's are all we have heard they were. In fact the fellowship at Lyon and the opportunities at Jonestown make it a very acceptable field and we are "Happy in Him."

D. A. McCALL.

A CARD OF THANKS.

We take this method to express our appreciation to our many friends who were so thoughtful and kind to us while my wife was in the Mississippi Baptist hospital. She was operated on May 3rd, and from the day she entered the hospital until she was brought home May 19th we felt that we were held up by the prayers of the pastors and their good people. We feel that we owe a great debt of gratitude to all the workers in the hospital, Dr. Curry, the superintendent, Dr. Shands, the surgeon, and the nurses, were so helpful and kind and did everything they could for my wife's comfort, and restoration to health. We are just saying God bless you all.

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Sunday School Department

SUNDAY SCHOOL LESSON, June 4
R. A. Venable

Jehoiakim's Effort to Destroy God's Word.

Lesson Text. Jere. 36:4-8, 20-24, 32.
Golden Text: "The word of our God shall stand forever." Isa. 10:8.

Introduction. This chapter, embracing the lesson, is full of dramatic action. The leading characters are outstanding and the combined action of them all, make up one scene in the tragic end of the kingdom of Judah. Jehovah, Jeremiah his prophet, Baruch the Scribe, the king Jehoiakim, the princes and the people, all center around a volume of Jeremiah's Sermons composed of prophetic oral discourses which the prophet had delivered to kings and people of Israel and Judah, reaching back through many years. These discourses, were the words of Jehovah spoken through the mouth of the prophet. They were full of warning, exhortations, and denunciations, seeking to recover the people from the current of wickedness and corruption. As if to exhaust every possible means to reach the chosen people and call them to repentance and reformation, God now commands Jeremiah to put these discourses in permanent form to be read to the people. This is the first account given of an inspired deliverance going to record in written form. It would seem that God's words are as authoritative and potent in written form as in oral and what God says to us is inspired, his inspired word, God moved by his spirit in the time past to reduce to writing what others said, or did, much of which was not true and is in no sense inspired truth. A correct record of what was said, is all can be claimed. "Sirs we would see Jesus' is not an inspired truth, a mere statement of some uninspired Greek.

1. Jehovah commands Jeremiah to write the prophetic sermons he had preached to the people. The word came unto Jeremiah from Jehovah. "Take thee a roll of a book and there-in write all the words I have spoken unto thee against Israel and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this day (ver. 2) It was the words Jehovah had spoken, not merely the thoughts, but the words. This approaches verbal inspiration. "The words and deeds of the kings and the people, interspersed throughout this roll, make up the historic back-ground of Jeremiah's discourses, they set in bold relief the word of Jeremiah, as dictated to him, by Jehovah. They would lose much of their force detached from their historic setting. The purpose of putting God's word in permanent written form was that the people might be given one more opportunity to turn from their wickedness and escape the evil consequences which their sins were bringing upon them "that they may return, every man from his evil way; that I may forgive their iniquity and their sin" (ver. 3). God's long forbearance and tender mercy, are not yet

exhausted. He would sound again the danger signal. The great heart of God yearns for the salvation of men.

2. Baruch is called as an Ammanensis to copy the words from the mouth of the prophet, just as he had received them from Jehovah. The roll of the book were the words of the Lord which he had spoken unto the people through Jeremiah, words which the people heard from the mouth of the prophet, they must hear again. They need no new message, they need an appropriating mind, and an open heart to receive the old message which they had rejected. The world does not need a new message, a new gospel, a new revelation, but a willing mind, an open heart, and obedient life. God had diagnosed the case, and prescribed the remedy. Take the remedy and live, reject it and die, sin is the same always, every where, the remedy is the same for all generations.

3. Jeremiah, for some reason is hindered from carrying the written message to the people in the house of the Lord. He is "shut up" that service he commits to Baruch with instructions. (1) He is to read "the words of the Lord in the ears of the people in the Lord's house. (2) This is to be done upon the fasting day." The enemy is now besieging the city, in fear, a fast day is appointed. The people rush to the house of the Lord to go through with this miserable substitution for repentance. Abstinence from bread is easier than abstinence from sin. Their malady is more than a stomach trouble, the Lord does not demand empty stomachs, but clean hearts. But the fast day afforded an occasion for reaching the people with the word of the Lord. One of God's appointed means of reaching the people is that of reading his word to them in public assembly. Little importance is attached to the reading service, both by the preacher and the people. When the reading is over the people do not know what was read and, often, the preacher does not know himself what he is reading. Much study is required to read profitably the word of God to the people. The reader must be able to reproduce the thought of the writer; more he must thrust into the mind of the hearer, the thought of the writer. The power is in the word of the Lord, not in Jeremiah nor Baruch. The power is not in the messenger, but in the message. (3) The purpose of this public reading was to bring all the people to suplicatory prayer, and repentance, to turn every one from his evil way. The anger and fury of the Lord was kindled against them, because of their long continued disobedience. The last chance is now offered them. That chance is in an obedient hearing of the word of the Lord. God will not coerce them, he will beseech, reprove, rebuke, and instruct. He deals with them as moral intelligences. What effect the reading had upon the people we are not told, but whatever the effect it was temporary.

4. There was one listener, Micaiah, the son of Lemuel in whose chamber, Baruch had read the roll, was

deeply impressed with the reading of the word of the Lord. He went immediately down into the king's house, into the Scribes chamber, there he found all the princes sitting, doubtless discussing the affairs of state. There Micaiah related what he had heard when Baruch read the book in the ears of the people. This changed the character of their deliberations. These princes send Jehudi unto Baruch saying "Take in thy hand the roll which thou hast read in the ears of the people, and come, and Baruch took the roll and came into their presence. They bade him sit down and read to them the roll. When the reading was over, they turned one to the other in fear. They inquired carefully of Baruch as to how he had written these words at the mouth of the prophet. Baruch's answer is brief and clear, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." In their fear they sought to assure themselves that the words were really those of Jeremiah, the prophet of Jehovah. Baruch sets them at rest on that subject. The critics were disarmed of their weapons, and left to determine their own course and decide their own destiny. Their duty was plain, as members of the royal cabinet they must inform the king. With caution they told Baruch and Jeremiah to hide themselves and let no one know where they were hidden. They then proceed with great prudence to inform the king of this document and of the use being made of it. Leaving the roll in the chamber of Elishama, the scribe they enter the king's presence and tell all the words in the ears of the king. The king must see the roll himself and hear its words read by one of his own choosing "So the king sent Jehudi to fetch the roll and he took it out of the chamber of Elishama the scribe and read it in the ears of the king and in the ears of all the princes that stood by the king." (ver. 21). As the king was sitting in his winter house by the fire, he became furious as the fire burned in the brazier, so his fiery indignation flared up, and snatching the roll from Jehudi, he cut it with his pen-knife into shreds, casting it into the fire until all the roll was consumed. This diabolical and sacrilegious conduct met with a vigorous protest upon the part of some of his princes. Their intercessions inspired only the scorn and contempt of the king. The king, his courtiers and servants were more impervious to the reading of the words of Jehovah, if possible, than they were to the oral delivery of them through the lips of the prophet. (ver. 23-24.) Burning the roll was as foolish as it was sacrilegious. You cannot escape the lightning's stroke by shutting your eyes, nor hinder the break of day by killing the crowing cock. Destroying the fire bell will not save the city from a conflagration. The word of God cannot be bound nor burned. Obscuring the face of the moon will not snuff out the sun. Disregarding the warning will not avert the disaster. A failure to repent does not frustrate the divine purpose to visit his wrath upon the impenitent and disobedient. The king and his people passed on to destruction in spite of the rage of the king, and his effort to destroy the roll and put

to death both Jeremiah and Baruch, the invincible purpose moved on to its consummation amid the furious wrath of the king. God protected his own. The roll was destroyed, but the prophet, concealed by the hand of God, is called from his hiding place, to make another copy of Jehovah's messages to the people. The new roll was an exact copy of the one Jehovah had destroyed, with additions bearing especially upon the terrible fate awaiting him, his seed and his people. (ver. 28-31.)

5. "Then took Jeremiah another roll and give it to Baruch the scribe, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah, had burned in the fire; and there was added unto them many like words." (ver. 32). "The like words" portray in frightful outline, the terrible consequences which Jehoiakim had invoked upon himself and his people. His seed shall be cut off "He shall have none to sit upon the throne of David" Jehoiakim's sin not only destroyed him, but also destroyed his posterity. Sin's consequences does not stop with the father but crosses over to his children. But grievesome is the final stroke "His dead body shall be cast out in the day to the heaf, and in night to the frost." Jehoiakim did not destroy the word of God but destroyed himself and his people, leaving only a heritage of infamy and shame. His name serves as a red light signal to warn men of the folly of human scheming to extinguish the light of revelation. Men may scorn, ridicule and blaspheme the word of the Lord, but it moves onward engirding the earth with golden light and truth. It will not return void but will accomplish the purpose of God as a Savior of life or of death. "The Word of our God shall stand forever."

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J. L. Johnson, President

FROM PRENTISS.

Just a word from Prentiss that you may know how the things of the Kingdom are moving here.

Every department of our work is growing and our people are moving up closer to the Master. The women of the W. M. F. are having the church painted. The brethren are having some repair work done on it and it is becoming a thing of beauty. When we look on its snow white walls our hearts are cheered and inspired, and we are reminded of the immutability of Him in whom we trust and whom we serve.

Here by is the little snow white basement in which the pastor and his family are comfortably domiciled. The church on the heroic thing in the 75,000,000 campaign work. Some of our good people unwilling that their pledges should go by unaided went to the bank and borrowed money to pay. This to me is heroic.

The pastor has the pleasure of being among those who were sent by their churches to the great convention at Jacksonville, Fla. A kindness very much appreciated.

Bro. H. H. Webb, the popular pastor at Poplarville is to begin a meeting with us the 31st. Pray for us that we may have a gracious meeting.

Best wishes,
J.B. QUIN.

WOOLVILLE.

We have just closed a real good meeting at Woolville, Miss., with F. Frazier doing the preach-

ing and C. C. Ellsey leading the singing. These are the splendid men to work with. Dr. Frazier is a great preacher and gets hold of the people as much so as any man I have ever heard and Ellsey is not far behind him in the singing. The visible results were four by letter and one for baptism.

These are home mission board men and may I urge that our churches call for the services of these men.

We are to begin our meeting here (Centreville) June the 19th with Dr. O. E. Bryan doing the preaching and John Hoffman leading the singing. We are to run two weeks. May we have the prayers of our people. Dr. Frazier says in all of his work with the Home Board he has not found a field so ripe for the Baptist as Wilkinson county.

G. H. SMITH.

ABERDEEN MEETING.

It was my great pleasure to assist Dr. J. M. Walker in a revival meeting recently held with his church at Aberdeen. The meeting resulted in 46 additions to the church, 30 of whom were by baptism.

Brother Walker had made thorough preparations for the meeting and the splendid results were largely due to his wise and efficient leadership. The Aberdeen church is a noble church and they appreciate the able leadership they have in their pastor. Not only is Aberdeen but the Baptist cause at large in our state also, is fortunate in the coming of Dr. Walker to us.

Bro. Robert Cooper, a native of

Aberdeen, led the music for the meeting. He was "at home" not only with his many friends and relatives in Aberdeen but with the work which he came to do. He knows how to direct a choir and a congregation so as to get the maximum music out of them. His services in the meeting were invaluable.

It was such a delight to me to have the privilege of visiting in many of the homes of the people. The fellowship was exquisite. I feel particularly indebted to Mr. and Mrs. A. E. Scott and Mr. and Mrs. W. B. Watkins for the genial hospitality and the many kindnesses shown me while in their homes. I shall long soon forget my happy visit to these homes and to the church at Aberdeen. May God's richest blessing ever be upon them all.

Yours sincerely,
J. D. FRANKS

(Continued from page twelve)

thereof, a single baptism, for a period of two years; but within the last four months eighteen have been baptised in our church, and several of whom were at the time members of other denominations; at the close of each Sunday's service, the baptisms resemble the close of a religious revival. With each sermon Brother Wrotten draws greater congregations and his sermons are better. While as we are told, there are many who preach the gospel, yet he preaches the Gospel of Jesus Christ, and Him

crucified, and in its simplicity lies its strength and its force.

A stern, fixed and religious spirit pervades the atmosphere, and it is remarkable about the real active purpose each of the new convert from the time of his conversion, sets himself about to do and to perform.

It has been said that by their fruits ye shall know them, and verily it is the only test of the genuineness of a conversion, and the evidence of Christianity. The example evidenced by our pastor is that Christianity does not depend for its proof upon the revelations of science, or the feeble efforts of man, but the simple teachings of the Love of Jesus Christ, and the plan of His Salvation as laid down in His Word. May the prayers of the good Baptist people reach out for us in our effort toward the continuation of the work that is being done here.

A MEMBER.

Married—Miss Ollie Hill, daughter of Rev. E. J. Hill of Oakland, Miss., was married to Mr. Branch of Cleveland, Miss., last week. Miss Hill was a successful bookkeeper and Mr. Branch is a successful business man. They will make their future home at Cleveland.

Rev. Clyde L. Breland was ordained to the full work of the ministry by East Side Baptist Church, Louisville, Ky., recently. He has been called to a fulltime work at Williamstown, Ky. where he and his family are now located.